

ADVANCE IN THE ANTILLES



Howard B. Grose

1910

H. M. B.

2890 Sutherland St.



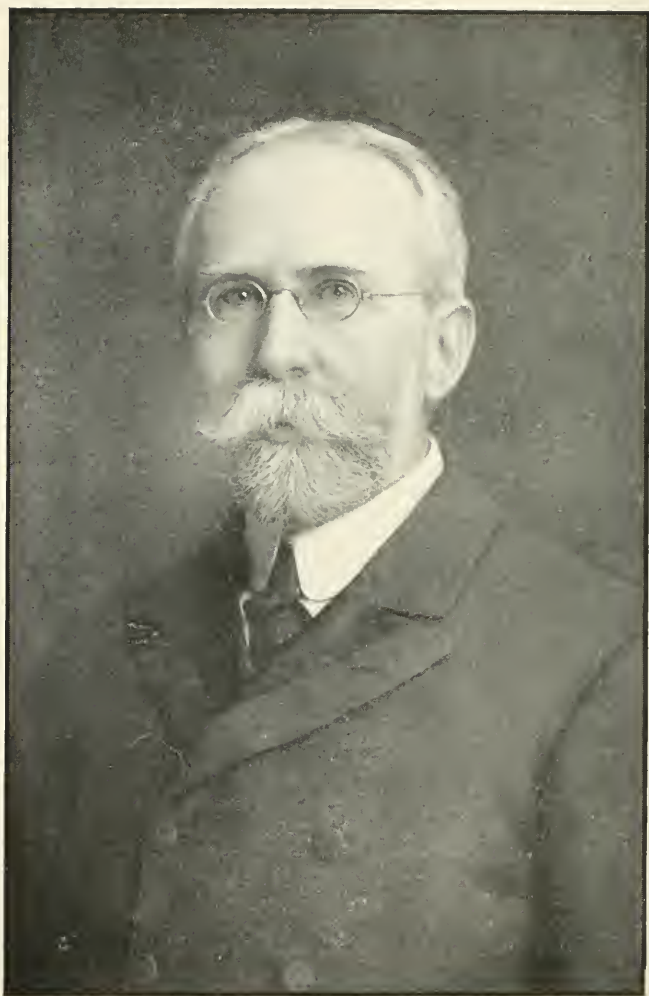
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THE YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA

ADVANCE IN THE ANTILLES

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HOWARD B. GROSE

ADVANCE IN THE ANTILLES

THE NEW ERA IN CUBA AND PORTO RICO

By HOWARD B. GROSE

AUTHOR OF *ALIENS OR AMERICANS?*

*'Esta es la tierra mas hermosa que ojos hayon
visto.*

This is the most beautiful land that eyes
have seen.—CHRISTOPHER COLUMBUS.

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YOUNG PEOPLE'S MISSIONARY MOVEMENT
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TO THE MISSIONARIES
AMERICAN AND NATIVE
CONSECRATED MEN AND WOMEN
WHO HAVE GIVEN THEIR LIVES TO THE
EVANGELIZATION OF CUBA
AND PORTO RICO

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PREFACE

FOR Cuba and Porto Rico this is a new era. As a result of the Spanish-American War (1898-1900), both islands passed from Spanish rule. Cuba was guaranteed her independence by the United States, which had waged war on her behalf and that of human liberty. Porto Rico, through the issue of that war, became a possession of the United States.

In both islands the breaking away from the oppressive government of Spain was accompanied by a breaking away from the not less oppressive ecclesiastical rule of the Romish Church. Religious liberty was not less welcome to the people than civil liberty. The new order opened the door wide for the American Protestant missionaries, and they entered at once the new fields.

The character of the new era in these island neighbors will be determined in no small degree by the character of the influence exerted upon them by the people of the United States who trade with them, visit them, or permanently settle among them. Of the latter, the missionaries will form by far the most important factor.

The purpose of this volume is to familiarize our people with the past and present of the islands, and

Preface

to show what has been accomplished and what it is hoped to accomplish through the missionary agencies sustained by American Protestants.

The author gratefully acknowledges his debt to many missionaries of various denominations, to secretaries of mission boards, to tourist friends and others who have given information and aid. He is especially indebted to Mr. Harry Wade Hicks, General Secretary of the Young People's Missionary Movement, who placed at his disposal the record of his Cuban tour of investigation; to J. Milton Greene, D. D., Superintendent of Presbyterian Missions in Havana and Western Cuba; to H. R. Moseley, D. D., Superintendent of Baptist Missions in Eastern Cuba, who arranged for him a missionary tour of the island; and to the Rev. George F. Wells, who rendered valuable service in gathering material concerning Porto Rico.

Cuba and Porto Rico can and must be evangelized. May this volume serve to further this great end.

HOWARD B. GROSE.

New York, April, 1910.

PART I—CUBA

UNDER SPANISH RULE

The means for establishing the Faith in the Indies should be the same as those by which Christ introduced his religion into the world,—mild, peaceable, and charitable; humility; good examples of a holy and regular way of living.

The Devil could not have done more mischief than the Spaniards have done in distributing and despoiling the countries, in their rapacity and tyranny; subjecting the natives to cruel tasks, treating them like beasts, and persecuting those especially who apply to the monks for instruction.

—Two of the Thirty Propositions of *Las Casas*, Spanish defender of the Indians, companion of Columbus.

It is a government of the Spaniards, by the Spaniards, for the Spaniards. I have spoken of it as inquisitorial. It is a government by the police. Every one lives under constant espionage.

—James W. Steele

If there be a fact to which all experience testifies, it is that, when a country holds another in subjection, the individuals of the ruling people who resort to the foreign country to make their fortunes are of all others those who most need to be held under powerful restraint. They think the people of the country mere dirt under their feet; it seems to them monstrous that any rights of the natives should stand in the way of their smallest pretensions; the simplest act of protection to the inhabitants, against any act of power on their part which they may consider useful to their commercial interests, they denounce and sincerely regard as an injury.

—John Stuart Mill

Spain's colonial policy was, in every instance, the cause of Cuban revolt. In that policy, she violated a fundamental principle of government. She assumed that the subject existed solely for the benefit of the sovereign. In establishing her colony she sought only her own financial advantage. Other colonizing countries learned, through experience, the folly of such a policy. Spain never learned it, and has now lost her insular possessions.

—A. G. Robinson

I

UNDER SPANISH RULE

I. PERIOD OF DISCOVERY

A Beautiful Land. "The most beautiful land that human eyes ever beheld!" exclaimed Christopher Columbus, as he looked for the first time upon the coast of Cuba. It was also the first land of importance discovered by him in the western world.

First New World Discovery. To understand how the great explorer came upon Cuba, we must recall his first voyage. Seventy-one days after the little caravels set sail from Spanish port (August 2, 1492), when hope was almost gone and mutiny was in the air, a keen-eyed lookout spied the land by moonlight, two hours before the dawn; and in the early morning the *Santa Maria*, *Pinta*, and *Niña* were lying at anchor near the little island called by the natives Guanahani, renamed by Columbus San Salvador (the Savior) as he landed and claimed it for Spain.¹

Spain's Sovereignty. That day (October 12, 1492) began Spain's sovereignty in the Western

1. Whether this island was the Cat Island of to-day, or Watling's Island, of the Bahama group, is in controversy. The evidence favors Watling's Island.

hemisphere—a sovereignty that was to last for four hundred years and that put a blight upon every acre covered by the Spanish claims and occupation.

The Natives and Columbus. The natives welcomed the strangers as messengers from heaven. Columbus was too tactful to undecieve them. In his journal he writes: "In order to win the friendship and affection of that people, and because I was convinced that their conversion to our holy faith would be better promoted through love than through force, I presented some of them with red caps and some strings of glass beads and other trifles that delighted them and by which we have got a wonderful hold on their affections."¹ Thus the missionary motive was declared by the discoverer at the beginning. Had Columbus only held to this course of treatment and inspired all Spaniards to imitate him in it, how different would have been the history of America! The same motive was professed when he tore some of the natives from their families and homes and carried them with him: "It is my conviction that they would easily become Christians, for they seem not to have any sect. If it please our Lord, I will take six of them from here to your Highnesses on my departure, that they may learn to speak." It was purely for their own good, not their value as slaves, that they were to be taken. After describing the peaceful and evidently re-

1. *Discovery of America*, by Christopher Columbus; abridged by Las Casas. *American History as Told by Contemporaries*, 35.



CATHEDRAL, HAVANA, WHERE COLUMBUS WAS BURIED
CATHEDRAL, SANTIAGO

ligious people, the journal continues: "Afterward I returned to the ship and set sail, and saw so many islands that I could not decide to which one I should go first, and the men I had taken told me by signs that there were more than one hundred of them. In consequence I looked for the largest one and determined to make for it, and I am so doing."

Cuba Discovered. And it was in so doing that Columbus, in his quest of gold, came a fortnight later to discover Cuba. After winding in and out among the Bahamas, on the 26th of October he entered the harbor of Nuevitas, on the northern coast, and on the 28th took possession in the name of Spain, naming the land Juana,¹ in honor of the Spanish crown prince. He was charmed with the marvelous beauty of the landscape. The mountains seemed to him like those of Sicily. When the natives pointed to the interior and said "Cubanacan," Columbus readily supposed they meant Kublai Khan, because he had that Oriental monarch in his mind, and now he was sure he had reached Cipango (Japan), the land of his desire and of untold riches. The wealth of the Indies seemed within his grasp.

Providential Adjustments. Providence works in strange ways. There seems to be no doubt that

1. Cuba has borne successively the names of Juana, in honor of Prince John, son of Ferdinand and Isabella; Fernandina, Santiago, and Ave Maria, coming back finally to the aboriginal name, Cuba (pronounced Coo'-ba by the Cubans).

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the flight of a flock of land birds, in conjunction with the discontent of his crews, diverted Columbus' course so that he first sighted and landed upon an insignificant island instead of upon the Florida coast, to which Spain would then have had first claim as discoverer, with all the consequences ensuing. Through that turn southward Spain gained Cuba and San Domingo and lost North America, while Columbus never touched the mainland at all.

Columbus Honored in Cuba. Leaving the island, Columbus passed on to San Domingo, which he named Hispaniola, and fixed upon as the site of a colony of which he should be ruler on his return from Spain. Thereafter his attention was centered upon Hispaniola, and the settlement of Cuba was left to others. But Christopher Columbus was rightly honored as the discoverer, and his name has ever been held in highest fame in the island. The statues to him are numerous, and in Havana the most beautiful temple in the capital is the Columbus Memorial, while the cathedral was long the shrine of pilgrims, because of the belief that his remains were buried there.

2. PERIOD OF CONQUEST

Cuba Circumnavigated. Although Cuba was discovered in 1492, and its southern coast was explored somewhat by Columbus on his second and third voyages, the fact that it was an island was not established until 1508, when Sebastian de Ocampo sailed around it. Three years later, in

1511, Diego Columbus, son of Christopher and ruler of Hispaniola, sent a wealthy planter named Diego Velasquez to conquer and colonize Cuba.

The First Settlement. Velasquez landed at a point near Cape Maysi, with a force of only three hundred men, and easily subjugated the peaceful and unarmed natives. They proved to be inoffensive, hospitable, timid, fond of the dance and of their rude music. Their government was simple but sufficient. There were nine provinces, with a cacique, or governor, for each.¹ No record remains of their laws and traditions, but they kept the peace among themselves and with their neighbors. Their priests were fanatical and highly superstitious, but scarcely more so than the Spanish priests who succeeded them. They did not practise human sacrifices. They welcomed the gospel brought to them by their white conquerors, even as the Cubans of to-day welcome the gospel taught by the Protestant missionaries.

Bloodshed and Oppression. The treatment of these innocent and harmless people by the Spanish invaders forms one of the blackest chapters of colonial history. The story is told in detail by Las Casas, a Spanish priest, whose soul was filled with horror at the inhumanity of his countrymen, and who vainly sought to save the Indians. He was a true missionary for half a century, and is the redeeming character in a terrible tragedy. While al-

1. The present number is six: Pinar del Rio, Havana, Matanzas, Santa Clara, Camaguey, and Oriente.

lowance may be made for some exaggeration in his narrative, there is no doubt that the truth was bad enough.¹ Tradition says that when Chief Hatuey, who tried to defend his little territory, fell into Velasquez's hands, the governor had him burned alive as a punishment. During his torture the noble chief was asked if he would not profess the faith, that his soul might go to heaven. He asked in turn if any Spaniards would be there, and when told that they would, said: "I prefer hell to heaven, if there are Spaniards in heaven."²

Four Centuries of Tyranny. Thus from first to last the four centuries of Spain's rule in Cuba were marked by wanton bloodshed, tyranny, inhumanity, and nameless horrors. The closing atrocities of the *reconcentrado* period under Weyler, which induced the American intervention in 1898, were a match for the savageries of the early period that witnessed the annihilation of the native race, whose numbers have been estimated at from two hundred thousand to half a million or more.

1. Canini, *Four Centuries of Spanish Rule in Cuba*. Only manuscript copies of Las Casas' work, *The Destruction of the Indies* (1539), could be had until 1875, since license to print such an exposure of Spanish cruelty could not be obtained. He died in 1566; was the first priest ordained in the Indies (1510); and was consecrated bishop of Seville in 1544.

2. Velasquez did much for the development of the Spanish colony, and is credited with more humane treatment of the natives than they received later from other rulers. When they proved too weak physically to endure the hard work put upon them, negroes were imported from Africa with the consent of the Spanish government, and thus slavery was early fastened upon the island.

3. PERIOD OF COLONIZATION

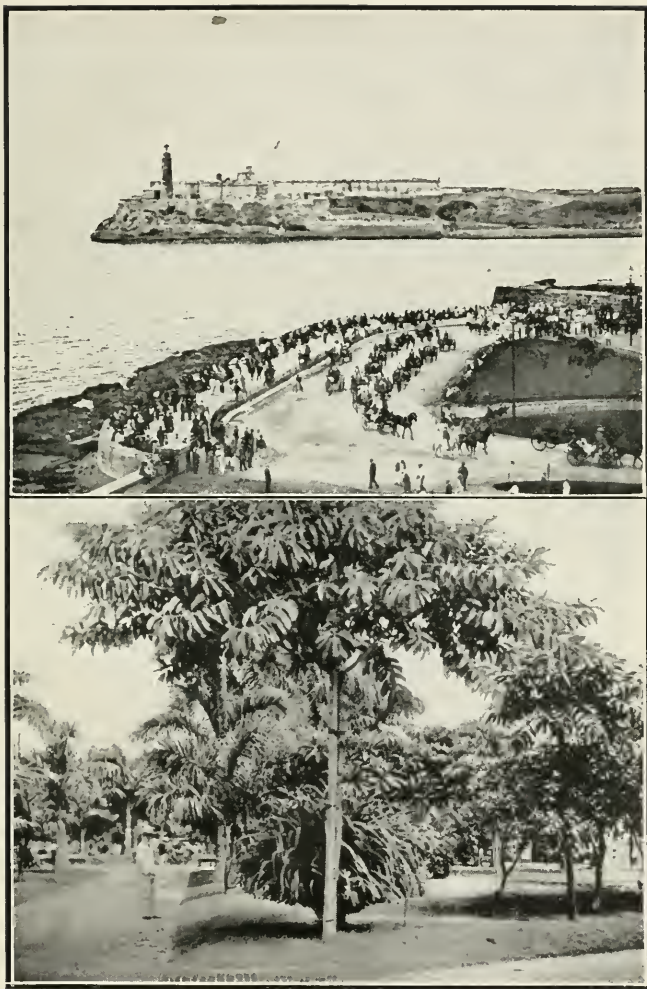
Cities Founded. The first town founded by Velasquez was Baracoa, on the north coast. In Baracoa the first cathedral was built, and the place was made a city and bishopric as early as 1518; but after the founding of Santiago, on the south shore, the capital and bishopric were transferred thither in 1522, and Santiago de Cuba was long the most important city of the island. Velasquez ruled until his death, in 1524. Besides Baracoa and Santiago, he founded Trinidad, Puerto Principe (now Camaguey), Bayamo, Sancti Spiritus, and San Cristobal de la Habana, still the principal cities of Cuba. The last-named settlement changed its location in 1519, and Habana (Havana, as we spell it) on its present site, dates back, therefore, to within seven years of the first Spanish settlement on the island.

Changes of Governors and Population. Velasquez was followed by the adventurer Hernandez de Soto, also commissioned as governor of Florida, and known in history as the discoverer of the Mississippi. He was one of the most treacherous and gold-greedy of his tyrannical type, and it was good for Cuba that he decided upon the conquest of Florida, and after inflicting terrible cruelties upon the hapless natives there, found his grave in the great river, which he was the first white man to see. It was under his lieutenants and successors in Havana that the Cuban natives were enslaved

and rapidly pined to death, so that in a short period they were practically extinct. Meanwhile Cuba was chiefly regarded as a good base for expeditions to Florida. There was little immigration from Spain, and at the beginning of the nineteenth century the population of Cuba was placed at 275,000, or less than the native population when Velasquez first landed upon its shores three hundred years before.

Havana Becomes the Capital. In 1551 the residence of the governor was removed from Santiago to Havana, which was thenceforth the capital and commercial center. Thirty years later, in 1581, Spain changed the title of the ruler to captain-general, and this office continued until the extinction of Spanish power in 1898. Cuba's fortune and fate depended largely upon the character and purposes of this official, who was appointed by the Spanish government and commonly given absolute power over the lives and property of the people. Cuba became the rich graft land for Spanish nobles and others who sought fortunes abroad to make up for the loss or lack of them at home.

Attacks on Cuba. When Spain was at war with other nations, Cuba occasionally became a target. The French twice attacked Havana. The threatened attack by the English under Drake, in 1585, was the occasion of the building of the famous Morro Castle at the entrance of Havana's finely protected harbor, together with the battery of La



MORRO CASTLE AND LIGHTHOUSE, HAVANA
COLUMBUS PARK, HAVANA

Punta on the opposite shore. These forts long made Havana impregnable.

A Historical Hinge. But nearly two centuries later it so happened that western Cuba was invaded and conquered by the British (1762). Twenty-three hundred American soldiers aided in that victory. That was a crisis in Cuban history. On what slight hinges a people's destiny sometimes seems to swing. Had it not resulted, in the course of treaty-making the following year, that Cuba was restored to Spain by England, how different the history of the island would have been! Under a colonial policy like that of the British in Jamaica and the Bahamas, Cuba might easily have become one of the richest and most desirable garden spots on the globe; and the long period of revolution and devastation might have been avoided. Then, too, the domination of the Roman Catholic hierarchy would have come to an end, and the religious and social life of the people would have been changed as radically as the political status and rule.

4. PERIOD OF REVOLT

Spanish Monopoly. Although Spain's treatment of Cuba was uniformly ungenerous and provoking, including unfair taxation without representation, unjust restriction of trade, and uncalled-for harshness, the colonists endured what they could not cure by remonstrance, and saw their industrial profits absorbed by Spain and her representatives. The

entire system of administration was closely kept in Spanish hands. Every natural desire for share in the government and for personal liberty was ignored.

Trade Restrictions. Cuba was allowed to trade only with Spain, and in one Spanish port, Cadiz, at that. Smuggling became an established institution under this embargo. For the first fifty years Santiago was the only port of Cuba through which merchandise could legally be imported or exported. When Havana was made the capital it became the sole port officially recognized for oversea trade, shutting Santiago out. Not until 1801 were the island ports opened to foreign trade, and in 1809 foreign trade was again prohibited.

Special Taxes and Graft. Aside from the land taxation, which was not unreasonable, there were special taxes which made life a burden and vexation. For instance, there were taxes upon citizenship, upon all dressed meat sent out from slaughterhouses, upon fuel and building material, upon farm produce brought to market, and horses used for pleasure driving, upon railways and country stage lines, upon all forms of public amusement, and upon official paper required for all legal documents. Then there were professional taxes upon lawyers, doctors, and brokers, and industrial taxes upon carpenters, shoemakers, and masons. Few were exempt from some form of special taxation, and in the end the people who could least afford to do so had to pay these taxes. The system was whimsical

and arbitrary, moreover, and abuses were flagrant. Corruption was reduced to a system, and graft was ubiquitous.

The Liberal Era. In 1777 there came a new era, bright with promise. Spain gave Cuba an independent colonial administration under a captain-general. This seemed too good to be true, and was too good to last. But it lasted as long as the liberal government did in Spain; and during the first quarter of the nineteenth century Cuba enjoyed its golden age of government. Something like a provincial legislature was established, a militia was organized, advisory boards and committees discussed public questions and made recommendations, the right to bear arms was recognized, tribunals passed upon certain questions, the press was free, and Cuba sent delegates to the Spanish Cortes or Parliament.

Infamous Royal Order. Had not the liberal policy been changed, seventy-five years of bloodshed and devastation might have been averted. But in 1825, on May 29, was issued the famous Royal Order¹ of tyrannical Ferdinand VII, of Spain, which became Cuba's only constitution until revolu-

1. The Royal Order runs: "Fully investing you with the whole extent of power which, by the royal ordinances, is granted to the governor of besieged towns. In consequence thereof, His Majesty most amply and unrestrictedly authorizes your Excellency not only to remove from the island such persons, holding offices from government or not, whatever their occupation, rank, class, or situation in life may be, whose residence there you may believe prejudicial, or whose public or private conduct may appear suspicious to you."

tions had drenched the island with blood. This order clothed the captain-general with the fullest powers, and made absolute despotism of the worst kind possible, while the people were without safeguards to life or property and subject to the whim of a captain-general.

Iron Censorship. From 1825 forward, therefore, Cuba was not only under martial law, but in a state of siege. From that time there was no legislative assembly, and everything in the nature of popular assemblies, independent tribunals, right of voting, and juries, disappeared. The press, theaters, and opera were under strict censorship. It was almost as bad as in Russia. It is told that when the opera of "I Puritani" was played in Havana, the singers were required to substitute "Lealta" (Loyalty) for "Liberta," and one singer who refused to do so was fined and imprisoned. This equals the Russian censor who would not allow the use of the term "revolution of the earth" to remain in the astronomies, for fear the significance of the idea of revolution might dawn upon the people. The power of banishment, without trial or chance for defense, on the mere will of the captain-general, hung over every Cuban. A Cuban had no career open to him. If ever conditions were prepared for revolt, they were prepared in this hapless island.

Vexatious Forms of Despotism. Some of the regulations were as mortifying and vexatious as they were ridiculous. They were mere encouragements to grafting. For example, no man might enter-

tain a stranger over night at his house without previous notice to the magistrate. The taxes were enormous, and nothing but the richness of the soil made it possible for the people to exist. It was an unmixed despotism against which the Cuban liberators fought.

Early Local Revolts. The spasmodic attempts to throw off the Spanish yoke began in 1823 under Simon Bolivar. The expedition of General Narcisso Lopez in 1859 was of especial interest to this country because this brilliant Spanish soldier fitted out his privateer at one of our ports, sailed from New Orleans, and had among his six hundred men a hundred and fifty Americans led by the gallant Colonel Crittenden, of Kentucky. The affair was mismanaged from the start, and one result was the shooting in cold blood of the large body of American filibusters who were captured at sea; another result was the capture and execution of Lopez, who was refused a soldier's death by shooting, and put to the shame of the garrote. His last words were, "*Muero por mi amada Cuba*" (I die for my beloved Cuba). While this effort was one of many failures, it made a deep impression; and the massacre of so many citizens of the United States who had surrendered aroused an indignation that made it easier for revolutionists to work here without detection in after years.

5. TEN YEARS' WAR

Mild Demand Unheeded. Revolution was now

in the air. From 1823 to 1868 there was a condition of discontent, ferment, occasional local outbreaks, and continual efforts to secure relief from the unjust commercial restrictions and oppressive taxation. Spain met this by political trickery, evasion, promises made only to be broken, and savage treatment of rebels. When Queen Isabella, in 1865, asked Cuban delegates to present their grievances to a royal commission, these were their requests: (1) The establishment of a constitutional insular government; (2) freedom of the press; (3) right of petition and assembly; (4) the right of Cubans to hold office in Cuba, and (5) Cuban representation in the Cortes. This was not going too far. Considering the knowledge which the Cubans had gained of our American institutions and liberties through education and travel in the United States, the demands were mild enough. But they were wholly unheeded by the Spanish government. There is little doubt that had these moderate requests been granted, and the reforms carried into effect, Cuba would still be a Spanish colony; for the feeling of loyalty, that led to the phrase "the ever-loyal isle," was then very strong. The idea of a Cuban republic was not unknown, but it was regarded as chimerical.

Cuban Republic Proclaimed. The Cubans had reached the limit of their patience, but Spain was blind to the fact, and persisted in the discredited methods. There was a liberal club in Havana and a Cuban junta in New York, raising money for the

cause. On the 10th of October, 1868, the cry of Cuban independence was raised at Yara, Province of Puerto Principe (now Camaguey), by Carlos Manuel Cespedes and his comrades. He was a leader in whom the Cubans had confidence. April 10, 1869, the constitution of the Cuban Republic was proclaimed, and the guerilla war was on.

Slavery Abolished. One of the first steps of the insurrection, even before the proclamation of the constitution, was the abolition of slavery—February 26, 1869—a date to be remembered. While it was nearly twenty years prior to the Spanish decree abolishing slavery, the Cubans composing their Assembly of Representatives which preceded the so-called Republic should have the credit of the first emancipation proclamation, even if incapable of enforcing it. Nor is it to be doubted that this action of the insurgents eventuated in the Spanish decree.

Results of the Ten Years' Struggle. Cespedes was chosen as first President, and official recognition was asked of the United States. It was impossible to recognize a republic which had no capital, no official residence, no permanent headquarters; a government constantly on the move, dating orders and proclamations from the field. The insurgents were roving bands, subsisting on the country, skilful in evading the Spanish troops when they could not entrap them into ambushes, fighting in guerilla fashion, burning the sugar fields, destroying the crops, bent on making a ruin of the island

if that were the only way to drive the Spanish soldiery out of it. There were harsh orders on both sides, and the old stories of brutality and murder could be truthfully repeated of this struggle. But the struggle went on. Spanish troops were sent over in large numbers—145,000 of them, enough to sweep the whole island; yet the insurgents managed to elude, and aggravate, and wear out their foe; and at the end of ten long years Spain had to promise the asked-for reforms and inaugurate a new policy in order to effect a peace. This peace was sealed by the treaty of Zanjón, which was made on the part of the insurgents by Maximo Gomez, who had developed as the hero leader.

Promised Reforms. Governor-general Campos, the most peaceable and kindly ruler ever sent by Spain to Cuba, had come bearing the olive-branch of peace. He was authorized to promise the reforms asked for, in case hostilities ceased, namely: (1) the political and administrative organization of Cuba; (2) pardon for political offenses; (3) freedom of persons under indictment; (4) amnesty for deserters; (5) the emancipation of the coolies and slaves serving in the rebel ranks; (6) and free transportation for those desirous of leaving the island. Nominally Spain carried out these promises and even went further. Amnesty was granted to all, and the Spanish constitution was extended to Cuba. Under this Cubans were granted the privilege of peaceable assembly, also suffrage, freedom of speech and of worship, freedom of the press, right of pe-

tition and eligibility to all public offices. Provision was also made for Cuban representation in the Cortes. These were fine promises indeed, but not one of them was kept! Things went from bad to worse. There was no security of person or property.¹ Commerce was crippled, courts were a farce, freedom of speech, press, or religion was unknown. The Cubans saw no hope save in resort once more to revolution. The Ten Years' War is said to have cost Spain \$700,000,000 and more than 200,000 lives.

The "Virginus" Affair. During the Ten Years' War occurred the *Virginus* affair, which gave to Captain Joseph Fry the name of "the Cuban Martyr," and deeply incensed our people against Spain. Nations must observe international rights and obligations, however, and it is doubtless fortunate for the welfare of the world at large that popular wrath and resentment are held in restraint by law.

Blood Thicker than Water. The steamer *Virginus* sailed from New York in October, 1870, with clearance papers for Curacoa, carrying a cargo of bread-stuffs, saddlery, and clothing, if her papers were credible. She was captured three years later, upon the high seas, by the Spanish ship *Tornado*. She had on board 155 people, nominally as crew and passengers. These were taken to Santiago, where fifty-three, many of them Americans, were summarily shot. That all of them were not put to

1. For a strong statement of the situation, see letter of Señor Palma to Secretary of State Olney, Dec. 7, 1895, given in the Government Report on Cuba.

death was due, not to prompt action on the part of our government, but to the humanity and boldness of Captain Sir Lampton Lorraine, of the British steamer *Niobe*, who heard of the shooting of Captain Fry, steamed at full speed from Jamaica to Santiago, and demanded, in the name of England and the United States, that the massacre be stopped, threatening to bombard the city if his demand was not heeded. His dash saved the lives of the remaining prisoners, and he was later presented with a silver brick from Nevada inscribed, "Blood is thicker than water." The government investigation which followed showed that the *Virginius* carried the American flag in violation of the maritime laws of the United States, hence by the seizure Spain had not offered offense or insult to the American flag. The ship was delivered over to American naval officers and crew; but ship and machinery were in bad shape, and in a heavy gale near Cape Fear the *Virginius* went to the bottom.

Indemnity and Sympathy. The question of indemnity remained for what Caleb Cushing, Minister to Spain, denounced in his letter to the Spanish authorities as "a dreadful, a savage, act," "the inhuman slaughter in cold blood of fifty-three human beings, a large number of them citizens of the United States, shot without lawful trial, without any valid pretension of authority, and to the horror of the whole civilized world." In 1875 Spain agreed to pay the United States \$80,000 for the "relief of

the families or persons of the ship's company and passengers" of the *Virginus*.

6. CUBAN REPUBLIC

Unbearable Exploitation. The peace of Zanjón was only a cessation of hostilities, not a real peace. Spain had granted, on paper, what the revolutionists demanded, but carrying out the promises made was another matter, and the Cubans felt that they had been tricked once more. The laws were all right, but the governor-general was still entrusted with autocratic power, and laws were of small account to him. A serious fall in the price of sugar, losses through the abolition of slavery in 1887, combined with political oppression, fostered the spirit of revolution, and rendered another outbreak certain. Could the people be greatly blamed? When the revenues, from 1893 to 1898, under excessive taxation and the Havana lottery, averaged about twenty-five millions of dollars per annum, see what became of them: Ten and a half millions went to Spain to pay the interest on the Cuban debt; twelve millions were allotted for the support of the Spanish-Cuban army and navy and the Cuban government in all its branches, and the remaining two and a half millions were allowed for public works, education, and the general improvement of the island. As a result of excessive expenditures and consequent deficits the debt of Cuba in 1897 aggregated about \$400,000,000, or \$283.54 per capita—more than three times

as large as the per capita debt of Spain, and much larger than the per capita debt of any other European country.

Final War of Liberation. There was to be one more war—a national revolution this time. José Martí, one of the noblest types of Cuban manhood, was the chief organizer of the revolution of 1895. He had for many years been a resident of New York, devoting himself to literature and art, and waiting for a chance to strike a blow for his country's freedom from Spain. He tried to start an expedition from Florida, but was stopped by the United States authorities at Fernandina, and then went to San Domingo, where Maximo Gomez, chief leader in the Ten Years' War, was living. These two men agreed that the time had come for revolution, and with a small force they landed on the island and raised the flag of the Cuban Republic at Cubitas, a small town among the mountains of Puerto Principe province. The last act in the Spanish tragedy had begun, and when it closed the Spanish yellow and red had given place to the Cuban and American red, white, and blue. The flag adopted by the Cuban Republic is very beautiful, and in view of Cuba's relations not inappropriately combines our colors. The broad bars of blue and white meet at the left the red triangle with its single white star. Doubtless it was a bold thing to raise it, when there were 70,000 Spanish regulars and volunteers on the island, and more to come as fast as Spain could send them; while the rebel forces scarcely deserved

the name of troops, and might easily have excited in any regularly drilled and properly accoutred army the contempt which the Spanish affected to feel for them.

Two Factors Enlisting United States. It is not necessary to enter here into the details of the four years' struggle that ended Spanish dominion in Cuba through the medium of United States intervention. The two factors which induced our war with Spain in behalf of Cuba were: (1) the inhumanities connected with the *reconcentrado*¹ decree of Governor-general Weyler, which caused indescribable suffering to thousands of innocent men, women, and children, and the death of thousands of them; and (2) the destruction of the *Maine* in Havana harbor. The United States, through President Cleveland, once more offered its services to Spain, to secure peace, but without avail.² In 1897 the reports of starvation and outrages through reconcentration were so appalling that Congress appropriated \$50,000 for supplies for the sufferers, many of whom claimed to be American citizens. The recall of Governor-general Weyler and the revocation of his in-

1. For the story of *reconcentrado* horrors, see Stephen Bonsall's *The Real Condition of Cuba To-day*. The government investigation furnishes a record of the blackest kind. See *Affairs in Cuba*, printed by the U. S. Government in 1898.

2. The United States has always been interested in Cuba, and we find the question of its annexation discussed as early as the presidency of John Quincy Adams, in 1825. President Polk proposed to buy the island from Spain in 1848, but the offer was spurned, as was that of President Grant during the Ten Years' War to use the good offices of the government to terminate the costly struggle.

human edict were also asked for by the United States; but while Spain received the requests favorably, nothing was done. Reconcentration was like the extermination of the early days. Spain was again repeating her inhumanity, only this time in the nineteenth century, with a Christian nation near by to cry halt. In his message of December, 1897, President McKinley said of this system: "It was not civilized warfare; it was extermination. The only peace it could beget was that of the wilderness and the grave."

Final Decision of President McKinley. Public sentiment was thoroughly aroused when the news came of the blowing up of the United States warship *Maine* that had been sent to Cuba to protect our citizens. This was February 15, 1898. A month was taken for investigation, and the United States Naval Board reported that the ship had been blown up from the outside. President McKinley sought to avoid war by diplomacy, but the cruelties had gone too far, and on April 11 the President asked Congress for authority to end the war and secure in Cuba the establishment of a stable government capable of maintaining order and observing its international obligations.

Spain's Sway Broken. This was, in effect, a declaration of war against Spain, made purely in behalf of liberty and humanity to secure peace and freedom to a neighboring and helpless people. The contest was mercifully brief. The war began April 21. On May 1 Admiral Dewey destroyed the Span-

ish fleet in Manila Bay, and the Philippines became our possessions. June 14 the United States forces sailed from Fort Tampa, Florida, for Santiago de Cuba, arrived June 20, defeated the Spanish troops at San Juan on July 1 and 2, and invested Santiago. On the morning of July 3 the Spanish fleet, under Admiral Cervera, attempted to escape from Santiago harbor, where it had been bottled up, and was destroyed totally. A fortnight afterward Santiago capitulated, and in less than a month later, August 12, cessation of hostilities was arranged, Porto Rico meanwhile having been taken by the United States. December 10 the treaty of peace with Spain was signed at Paris, ratified by March 19 following, and proclaimed in Washington April 11, 1899.

Cuba Free. And thus at last Cuba was to be free, and to maintain a government of her own just as soon as she could prove her ability to do it. After nearly four hundred years of Spanish dominion, the daybreak of the new order had come.

New World Relations of United States. In this war the bravery and individual high quality of the United States army and navy were conspicuous, while at the same time the campaign was conducted with a humanity that showed in marked contrast to the methods pursued by the Spanish in their treatment of the hapless Cubans. The response to President McKinley's call for volunteers was immediate from all parts of the country, and ten times the number needed were anxious to enlist. One incidental result of most gratifying character was the

evidence that sectionalism faded away in presence of a national crisis. North and South were as one, and it was felt that a new bond had been formed by the united sentiment in favor of the rescue of the Cubans from oppression. It was a humanitarian war, waged without thought of conquest, and the declarations of our government in that respect have been strictly carried out. There is no doubt that the course of the United States in this whole matter has placed our country in a new light before the world. That it made us a world power, with old-world possessions, was among the unforeseen consequences of righteous action, and must be regarded by Christians as in the line which Providence has marked out for our nation. The effects of our new position upon our missionary operations cannot easily be estimated. Cuba, Porto Rico, and the Philippine Islands at once came within the care of American Protestantism as lands to be evangelized and raised to a new plane of life and hope. How this great obligation has been met will appear, so far as Cuba and Porto Rico are concerned, in these pages. A free Cuba and Porto Rico formed the open door of opportunity, and there were missionary agencies ready to enter.

SUGGESTIONS FOR USING THE QUESTIONS

These questions have been prepared for the purpose of suggesting some new lines of thought that might not occur to the leader. They are not exhaustive, and every leader should study to use or replace according to his preference. Those marked * may afford an opportunity for discussion.

Other questions demanding mere memory tests for reply can easily be added.

QUESTIONS ON CHAPTER I

AIM: TO SHOW WHY THE CUBANS RESISTED SPANISH RULE

1. What country was Columbus seeking when he discovered Cuba?
2. Was his motive of discovery missionary or monetary?
3. Do you consider it a blessing to North America that Columbus did not discover this continent? Why?
4. Describe some of the characteristics of the natives.
5. Who was the conqueror of the island?
- 6.* Were the methods of conquest used by Velasquez among the Indians milder than those used by the early settlers in North America?
7. What were some of the principal effects of colonization upon the natives?
8. Enumerate several restrictions that caused discontent among the Cubans.
9. Who was the leader in the early revolts?
10. From what country did the rebels get most encouragement?
11. What distinct issues were they forced to face that caused the first revolt?
- 12.* Was it right for the Americans to encourage them in their struggle for liberty?
13. By what means were the rebels defeated?
14. What were some of the demands that the insurgents made?
15. Were the demands reasonable under the circumstances?
16. Could you be loyal to a nation that repudiated its promised reforms?
17. Under the circumstances, do you feel that the Cubans were justified in revolting?

30 ADVANCE IN THE ANTILLES

18. What was the situation between Spain and Cuba when the United States intervened?
- 19.* What right did the United States have to intervene in behalf of the Cubans?
- 20.* What responsibility rests upon the United States for the future welfare of Cuba?
21. Do we owe Cuba something more than the establishment of a stable government?
- 22.* What do we as Christians owe Cuba?

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CUBA LIBRE

In 1828 Thomas Jefferson wrote: "I have ever looked on Cuba as the most interesting addition which could ever be made to our system of States. The control which, with Florida Point, this island would give us over the Gulf of Mexico, and the countries and isthmus bordering on it, would fill up the measure of our political well-being. Her addition to our confederacy is exactly what is wanting to advance our power as a nation to the point of its utmost interest."

In 1848 James Buchanan, then Secretary of State, wrote: "Under the government of the United States, Cuba would become the richest and most fertile island, of the same extent, throughout the world."

Let Cuba cease to be the feeding place for the hungry adventurers who cross the Atlantic to obtain quickly and easily a fortune through their official stations. Let the Cubans organize their own administration, and all that lowers the dignity and besmirches the good name of the country will vanish in the glory of the nation and the well-being of its people.

—Cabrera

The United States is a continuous intervening power. That position is both for to-day and for all time to come. It should also be a continuous protecting power for Cuba and for foreign subjects therein, whatever their nationality. In every view the American nation has a moral protectorate over Cuba. To-day commercialism antagonizes the instinct of nationality in Cuba. The interests of the American people seem to lie with the interests of the Cuban people.

—Charles M. Pepper

II

CUBA LIBRE

I. PROVISIONAL MILITARY REGIME

United States Replaces Spain. The stars and stripes were officially raised for the first time on Cuban soil over the palace of the Spanish governor in Santiago de Cuba on July 17, 1898. The negotiations had taken place the day previous under the famous Peace Tree, not far from the San Juan battlefield, where Colonel Roosevelt of the Rough Riders won his field spurs. Now was to follow the formal surrender. That was a memorable scene, as it marked the beginning of the new era in Cuba. The plaza in front of the palace was literally packed with people—soldiers and civilians, Spanish, Cuban, and American. The Spanish and United States soldiers, in full uniform, gave brilliancy to the occasion. Spanish courtesy was followed to the letter. Nothing was lacking in the military pageant. Exactly as the clock began striking twelve noon the flag we love was swiftly raised to the top of the staff mast above the "*Vive Alfonso XIII*", on the palace façade. The new legend was to be "*Vive Cuba Libre*." The opening strains of "The Star-

Spangled Banner" filled the air, and every hat came off. Then the band followed with "Rally Round the Flag, Boys," and the American soldiers broke into rousing volleys of cheers. The American occupation of the island began that day and was complete on the first day of January, 1899, when Spain yielded sovereignty by the surrender and evacuation of Havana, the seat of government. The basis of this surrender was the military power of the United States. The Cubans had no further relations with Spain. They had now to deal with the United States.

✓ **Mutual Misunderstanding.** The first thing to which the Cubans had to accustom themselves was the unpalatable fact that American intervention involved American occupation and reconstruction until such time as the people should prove themselves capable of setting up and maintaining a government of their own. The Cubans had been fighting long for a Cuban control of Cuba, and it is not strange, either that they disliked any other control, or that they were suspicious lest the Americans should find occupancy so pleasant and profitable that they might decide to stay. Remembering their bitter past, we can forgive the Cubans if they did not receive cordially the American officers appointed to govern them. They did not know us any better than we knew them; and that has been the chief cause of whatever friction has arisen. The Cubans acted as though they thought that all this country had to do was to turn the island over to them, to

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do with it as they pleased. In undertaking war on their behalf, our government had a quite different idea as to its duty in the matter.

Bill of Rights Issued. The kindly intentions of the United States were soon made clear. The first measure of General Leonard Wood, who was made commander-in-chief and military governor of Santiago province, was to issue a bill of rights, or provisional constitution, which guaranteed: (1) the right of assembly, petition, and remonstrance; (2) freedom of worship according to individual conscience; (3) courts of justice open to all; (4) the right to a hearing by the accused in criminal cases; (5) criminal procedure in accordance with our law, safeguarding the rights of citizens in business, person, papers, house, and effects; (6) right of free printing and writing, subject to responsibility for the abuse of the privilege. Among the first municipal orders was one prohibiting gambling and lotteries.

Military Control. When the American control covered the whole island, Major-general John R. Brooke was appointed military governor, and all branches of administration were placed in the hands of army officers. An advisory cabinet of four native Cubans was selected by Governor Brooke, however, and thus the training of leaders for official duties began. In his first proclamation the governor declared that the purpose of the provisional government was "to give protection to the people, security to person and property, to restore confidence, to en-

courage the people to resume the pursuits of peace, to build up waste plantations, to resume commercial traffic, and to afford full protection in the exercise of all civil and religious rights." The people were invited to coöperate in these objects, which certainly were all in their favor. They responded as well as ought to have been expected. A military government is not exactly of the gentlest or most conciliatory kind, and there is no question that the American soldiers looked with ill-concealed contempt upon the Cubans, whether soldiers or civilians. More than that, the very worst class of sharpers, criminals, and speculators flocked into Havana to take advantage of any opportunities that came, thus greatly increasing the crime and corruption in the capital, and creating a most unfavorable impression.¹ It is a pity that the military rigor could not have been applied more diligently in their direction.

Sanitary Improvements. Then the task of reconstruction was formidable and beset with difficulties. Conditions called for radical changes, and radical changes were made; but in the making it was not constantly remembered, as doubtless it should have been, that the Cuban people must be taken into account as having rights and paramount interests. Sanitary improvements were imperatively needed first of all. Cuba had long been a menace to the physical welfare of the United States by reason of yellow fever. While the Cubans, strangely enough, are immune to yellow fever, and had not been in-

1. C. M. Pepper, *To-morrow in Cuba*, 337 ff.

terested in its prevention because it killed off the hated Spaniards, our government now had its opportunity to rid itself of the pest and peril, and immediately the officials of the Intervention Government appointed by the United States and maintained by military power, began the work of cleaning up the cities, establishing a system of sewerage and water supply, and putting Havana, Santiago, and the other principal points under health rules and regulations of the most approved order.

Roads and Bridges Built. Naturally, the Cubans did not regard this proceeding with universal favor, especially as it was realized that the American projects were expensive and would saddle a debt of large dimensions upon the new Cuban Republic when it got under way. But there was nothing to do save submit, with as good grace as possible. And certainly the United States officials did the job well. They not only put the cities and towns in holiday trim, introducing all sorts of innovations and insisting upon their adoption, but they built roads and bridges, and thus immeasurably improved the facilities of transportation. More miles of good roads were constructed in the two years after the war, under the vigorous superintendence of General Wood, who succeeded General Brooke as military governor, than in all Spain's four centuries of control. It should further be said that in this work, really indispensable to the future welfare and development of the island, employment was given to tens of thousands of poverty-stricken

Cubans who needed work rather than charity, for their own sake, while our soldiers also were profitably employed in construction instead of suffering the demoralization of idleness. Yellow fever, moreover, was effectually stamped out, and is no longer to be feared, as its prevention is known and has been provided for.

Other Beneficial Steps. During this period also (1) a public school system was established; (2) the postal and telegraph systems were greatly extended; (3) railway construction was pushed forward; (4) the code of civil and criminal laws was revised, so that it was possible for a Cuban to get justice, as it was not under the Spanish code ingeniously administered to victimize him; (5) the courts were reorganized, so that justice might be ordinary instead of accidental; and (6) in the interests of public morality the national lottery, bull-fights, and cock-fights—the popular pastimes of the people—were prohibited. A military régime has the advantage that it can act and act quickly without argument—at times a necessity. No other rule could have evolved order out of chaos in Cuba.

A Cuban Census. Another most valuable thing done by the military government was the order directing the taking of a census covering the population, and the commercial, agricultural, and educational conditions. Cubans were employed as supervisors and enumerators, but the directors were Americans skilled in census work, and the result

was the first comprehensive and reliable volume¹ giving information concerning Cuba and its people. A second census was taken in 1907 by the Cuban government, based on the model of 1899.

A Lost Opportunity. Where so much good was accomplished, it is a pity that the opportunities to do much more were not improved. When we seek the reasons for this, they lead us to Washington rather than to Cuba. It was a matter of tariff here, not of treatment there; and it became unfortunately a question of party here, instead of prosperity there. If the American people could have had their say, they would have settled the issue right, as they did in the case of intervention to save the starving and helpless Cubans. But congressional action is another matter, and that in regard to Cuban sugar and other tariff items was thoroughly disappointing. There seems no reason to doubt that special interests acting through our national legislature deprived our nation of its chance to be both just and generous to a despoiled people whom we had taken under our protection. Cuba was in a desperate economic condition. Her market abroad had been taken from her, war had largely ruined her industries, and no market had been provided. If concessions were not granted by

1. The compendium of this work issued by the United States Government is freely used and largely relied upon for the facts and figures in this volume, and acknowledgment is here made to the government for its great service in such publications.

our government, her economic condition was even more hopeless than under Spain.

Selfish American Interests. It was the beet-sugar industry of the United States against the sugarcane industry of Cuba, with an ally in the powerful sugar trust, which has lately confessed that for years it robbed the government of millions of dollars by false weighing, and which would be certain to look out for its own interests. Sides were taken as to our responsibility for Cuban conditions. Thus Senator Burrows, of Michigan, a strong opponent of Cuban reciprocity, said: "We rushed in there [to Cuba] and drove away the man who was beating his wife, but we did not agree to support the children." To which Senator Platt of Connecticut replied finely: "No man is bound to adopt a child, as we have adopted Cuba; but having adopted a child, he is bound to provide for it."

President Roosevelt's Position. President Roosevelt took unequivocal ground in his message. "In the case of Cuba," he said, "there are weighty reasons of morality and of national interest why the policy of reciprocity should be held to have peculiar application. We are bound by every consideration of honor and expediency to pass commercial measures in the interest of her material well-being."

Verdict of the National Conscience. When, after weeks of discussion and opposition, Congress failed to respond to the President's appeal, and adjourned without final action on the reciprocity bill, in that failure to live up to its moral obligation the

United States lost the chance to win the lasting gratitude and affection of the Cuban people. After we had liberated them, we had practically made it impossible for them to get on industrially. It is not strange if doubt and distrust grew up in the minds of the Cubans, and uncertainty in those of the Americans.

2. REPUBLIC OF CUBA

Right of Intervention. Meanwhile preparations were going on for the establishment of the new republic under our tutelage and protection. The United States had pledged itself to see that this experiment was tried, and tried under fair conditions. The one point insisted upon by our government in spite of strenuous opposition, was the inclusion in the Cuban constitution of the right of intervention on the part of the United States "for the preservation of Cuban independence and the maintenance of a government capable of protecting life, property, and of individual liberty." The necessity of this provision was to appear much sooner than was anticipated when it was presented as an unwelcome ultimatum.

Constitutional Convention. In November, 1900, the Cuban Constitutional Convention organized and began its work, completing it creditably in less than four months, and providing a satisfactory working basis for a government of modern republican type. During the sessions there were some dramatic episodes. One was connected with the adoption of the preamble, which reads as follows:

Preamble. "We, the delegates of the people of Cuba, having met in Constitutional Convention for the purpose of preparing and adopting the fundamental law of their organization as an independent and sovereign people, establishing a government capable of fulfilling its international obligations, maintaining public peace, insuring liberty, justice, and promoting the general welfare, do hereby agree upon and adopt the following Constitution, invoking the favor of God."

Characteristic Episode. No sooner was the preamble read than Señor Salvador Cisneros, a veteran of the Ten Years' War and the Revolution of 1895, a man more than seventy-five years of age, with white hair and powerful personality, moved that the last clause, invoking the favor of God, be stricken out. Instantly a noted orator, Señor Sanguilly, was setting forth eloquently and at length his opinion that the matter was of small importance. Then came the unexpected moment. Immediately in front of Señor Cisneros, and facing Señor Sanguilly across the semicircle of desks, Señor Pedro Llorente, an old, white-haired man, of small stature, rose and stood, with upraised hand, his voice tremulous with emotion, to protest against the motion, and to declare as one not far from the close of life that the assembled body did not represent an atheistic people. He carried the convention by the intensity of his utterance, and the Cisneros motion was voted down.

Religious Liberty Secured. When the Constitution was adopted the first serious discussion arose over Article XXVI, which refers to freedom of religious belief and form of worship, and the relations of Church and State. With four centuries of union of Church and State it is not strange that one party should favor the old system; yet it was the very experience of those centuries that lent strength to the party of religious liberty, which stood for complete separation, like that in the United States. The result of the debate was the adoption of the following:

"Article XXVI. The profession of all religious beliefs, as well as the practise of all forms of religion, are free, without further restriction than that demanded by the respect for Christian morality and public order. The Church shall be separated from the State, which shall in no case subsidize any religion."

Most Desirable Provision. No clause of the Constitution meant more for Cuba's permanent interests than this, which opened the island to Protestant missions, and ended the reign of ecclesiasticism that had done more than Spanish governmental tyranny to repress the intellectual and moral development of the Cuban people.

Points Established. Summarizing the document as a whole, the Cuban Constitution establishes: (1) a republican form of government; (2) religious liberty with separation of Church and State; (3) uni-

versal suffrage; (4) popular election of senators, and (5) general state control of education. It was signed officially on the 21st of February, 1901, without special incident or interest on the part of the people. This was due, possibly, to a general doubt as to the sincerity of the United States Government in its assertion that "Cuba is and of right ought to be free and independent."

New President and Flag. During the next year the general elections were held, and Tomaso Estrado de Palma, who had lived many years in New York and been active in the Cuban junta which conducted its operations from that point, was chosen president of the Republic. On May 20, 1902, by order of President Roosevelt, the military government transferred control to the new president and congress, the stars and stripes came down from the governor-general's palace in Havana and the governor's palaces in the other cities where the provincial governors had their headquarters, and in its place the Cuban flag was raised aloft. Thus May 20 is Cuba's Independence Day, her Fourth of July.

A Time of Testing. The new government was closely watched. For a time all went well. There was some trouble over the dispensing of patronage and the filling of offices, but no more than is inevitable in such cases. The people generally seemed to appreciate the fact that they were on trial. President Palma was a man of excellent character, high reputation, and kindly disposition. His patriotism

had been proved, but he had lived so long out of the island that he did not appeal especially to the popular heart. His chief rival had been a revolutionary leader, and there was considerable feeling over his defeat. Presently discontent began to show itself. Conditions did not improve as rapidly as was anticipated. Independence could not miraculously develop trade or produce crops where planting had been neglected. There was a sense of uncertainty that affected capital, and sugar planting was lessened. Assertions have been made that trouble was fomented by men whose commercial interests led them to desire another American intervention.

Open Revolt. Whatever the reasons, the fact is that the political dissensions, which became serious in 1905, when it was charged that the national elections were fraudulently manipulated by the government in its own behalf, increased until in August, 1906, a small armed force took the field in open revolt. Once more insurgents were to be dealt with, only this time Cubans against Cubans. The old tactics were pursued. Destruction of property was easy, pursuit and capture of the destroyers was difficult if not impossible. The government was wholly unprepared for the emergency. Its force of artillery and rural guards was small and scattered, and not dependable. The president was a man of peace, unfit to lead in war. Desperate efforts were made to organize troops and maintain public order, but with little success.

Appeal for Intervention. By September Presi-

dent Palma had determined to resign, in order to save his country from complete anarchy. The government realized its impotency, and appealed to the United States for intervention, under the terms of the treaty and the constitution. Our State Department gave discouraging answer, urging the Cuban government to stand its ground. President Roosevelt held to this position so strongly that he sent Mr. Taft, then Secretary of War, and Mr. Bacon, Assistant Secretary of State, as a Peace Commission, to see if some other way out could not be found. Intervention was sure to be misunderstood both at home and abroad.

Provisional Government Established. This commission had a delicate task. A wrong move might plunge Cuba into another guerilla struggle, that would defy any force and mean devastation and incalculable loss. The greatest credit is due to the commissioners for their tactful conduct of affairs. They heard all sides and treated all parties impartially. They proposed a compromise involving a new election and the acquiescence of the existing government in the result. The proposition was rejected, and the resignation of the president and vice-president left the country without a head. There was nothing for Secretary Taft to do but to set up a provisional government. The commission's success is proved by the acceptance of this outcome by all parties. The proclamation of a provisional government, under American authority, was received with general satisfaction and relief. In his procla-

mation the secretary said the provisional government would be maintained only long enough to restore order and peace and public confidence, and hold elections to determine upon whom the permanent government should be devolved; and that this government would be Cuban as far as possible, with the Cuban flag hoisted as usual over the government buildings. This was a most effective proclamation. Although thousands of men were under arms, the insurgent forces and government troops permitted disarmament without demur, a general amnesty was proclaimed, and the rebellion was ended. So also was the first period of the Cuban Republic—ended in disruption and disgrace.

3. SECOND INTERVENTION AND WITHDRAWAL

A Successful Election. President Roosevelt appointed as provisional governor the Hon. Charles E. Magoon, who held the office until the Cuban government was once more ready to resume operations. The plan proposed by the peace commission, providing for a new electoral law, was adopted. This law provided for an electoral college of 106 electors, apportioned among the six provinces at the ratio of one elector for 25,000 inhabitants. By decree the presidential election, at which the members of the lower house of congress were also to be chosen, was set for November 14, 1908. Absolute peace and order marked the election, which followed a vigorous political campaign. The liberal candidates, General José Miguel Gomez for president, and

Señor Alfredo Zayas for vice-president, received a total of 195,197, votes, being a majority of 68,069 over the conservative candidates.

President Gomez Inaugurated. The electoral college met on December 19, 1908, consummated the election of President Gomez and Vice-president Zayas, and recommended that they be inaugurated at noon on January 28, 1909. This recommendation was approved by the President of the United States, and carried out. The law provides that their term of office shall extend to May 20, 1913. Once more the United States had saved the Cubans—this time from themselves—and rendered inestimable, unrewarded, and even in part unappreciated service. But the “big brother” had done his duty and kept his word.

Moral Standard Lowered. This brings Cuba governmentally and officially up to date. The first year of the new régime was celebrated in Havana on January 28, 1910, with much rejoicing. The financial showing appeared to be good. While some discontent had to be met, arising chiefly from disappointed office-seekers, the promptness and rigor with which President Gomez dealt with the matter served to prevent further trouble of the same sort. Under the second American provisional government, when everything seemed done to secure Romish votes and favor, the work of the Protestant missionaries was made doubly hard by Americans in power. What could be said when an American governor spent a thousand dollars of the peo-

ple's money to fit up in the official residence a Romish altar which, during President Palma's administration, remained dismantled and unused; and when, more than that, this governor assigned a special hour in his published New Year's program to receive the bishop of Havana and his retinue. The missionaries, on account of such things as these, were not sorry when the Cubans resumed control of their own affairs.

4. EDUCATION IN CUBA

✓ **An Illiterate People.** Cuba's educational history is similar to that of every country where the Romish Church has directed and dictated. Schools were unknown in the island until far along in the eighteenth century, and before that the Cubans had not a single institution where their children could even be taught to read and write. Some of the patriotic Cubans started a number of schools for boys in Havana, and there were seven of these in 1793, in which 408 white and 144 free colored children could be educated. Only one was a free school, and reading, writing, and arithmetic covered the studies in all but one, where a mulatto teacher taught Spanish grammar. Outside of Havana there was one school for boys and another for girls, but the ruling bishop said more schools were unnecessary, and the Cubans could not obtain official sanction of popular education. In 1817 there were only ninety schools in all Cuba. Of course the rich Spaniards and Cubans sent their sons abroad to be educated; the girls were

not supposed to need education; and as for the common children, illiteracy was better for them, as it was for the colored children, as ability to read might lead them to become dissatisfied with their station. Incidentally it might lead them to mistrust some of the Church claims and teachings. In 1836 only 9,082 children were receiving elementary instruction; the teachers were incompetent and often unpaid; there were no school buildings of any account; and the University was intended chiefly for the training of priests. Cuba had no education worthy the name.

What the Americans Did. When the Americans took the census of 1899, it showed that with 356,987 children of school age (under ten years), only 87,376 were in school attendance, and only 41 per cent. of the total population of 1,572,797 could read. Immediately the Provisional government began to establish public schools of good grade; sent 12,000 Cuban teachers to the United States for normal training; put ten millions of dollars into school-houses and equipment; and gave a mighty educational push, such as the island had never known. As a result of the excellent start made, the census of 1907 showed that of 541,445 children of school age (five to seventeen), 171,017 were in attendance—a decided improvement. The Cuban government has not maintained the educational standards set by the Americans, perhaps because teachers of proper training are not to be had, perhaps because the need

is not appreciated or the expense is considered too great.

Cuba's Educational Needs. This makes the mission schools a necessity. Certainly education must be greatly stimulated if the nation is to breed a self-governing people, able to maintain the institutions of democracy and progress. As to the present situation a missionary writes: "Educationally Cuba is improving. For centuries the policy of those in power has been to keep the world in ignorance of Cuba and the Cubans in ignorance of the world. Now the school system is instituted in most of the towns of the rural districts, and in many country districts where there are no towns. The instructors are not of the highest order, their training is the crudest, but each year adds to the efficiency of the teaching force. Coeducation is not practical. Perhaps when the youth are lifted to a higher level, their children may enjoy the really elevating benefits of coeducation. The percentage of illiteracy is very large. Here must be the method of elevating Cuba socially, politically, and religiously. The results of teaching in connection with religious work have been most encouraging."

5. PHYSICAL FEATURES OF CUBA

Location and Shape. Let us now see what kind of a country this is which, after four centuries, was given a chance for a new life. Looking on the map, you note that Cuba is the most western and much

the largest of the four islands which form the Greater Antilles group. Cape Maysi, its easternmost point, is directly south of New York, and Cape San Antonio, the westernmost point, is exactly south of Cincinnati. Cuba is shaped like the arc of a circle, or a crescent, with convex side to the north. Its general outline resembles that of a hammerheaded shark, the head of which forms the straight south coast of the east end, while the body extends to the west in a great curve.

✓ **Strategic Importance.** Strategically Cuba occupies a controlling position, of paramount importance to the United States; since the Panama Canal has become an assured fact. The island has been called the Guardian of the Gates of the American Mediterranean, the Key to the Gulf of Mexico, the Sentinel of the Caribbean Sea. It is all of these. There is no other passage into the Caribbean or the Gulf of Mexico that is available for commerce except that at Porto Rico. Cuba's splendid harbors are destined to become important ports for coaling and other purposes. It was asserted and tacitly admitted as early as 1854 that the United States could not safely permit any foreign nation to take Cuba from Spain, and the purchase of Cuba was proposed at that time in the Ostend Manifesto, a masterly report on Cuba and the relations of the island to our country, made by a commission sent to negotiate with France and Spain. If Cuba was of importance strategically then, much more so now, when she practically commands the entrance that



HARBOR, HAVANA
DOCKS, HAVANA

must be used by a world commerce. The United States treaty, which gives us a protectorate right, also secures us against Cuba's alliance with any foreign power, so that we really hold the key.

Ease of Access and Length. The western end of Cuba is about one hundred miles from Florida, and separated from the mainland by the strait of that name. The sailing distance has been reduced, however, by the new railway extension to Key West, from the terminus of which a ferry is expected to carry the Pullman cars directly to Havana, with a water passage of only six or seven hours; so that a passenger may some day be able to take the train in New York and not leave it until he arrives in Havana, if he so desires. But lovers of the sea and fresh air will not take to that route, swift though it be. Fine steamers run from New York to Havana in three days, to Santiago in eight. Haiti is about 50 miles east of the eastern end of Cuba; Jamaica is 85 miles south. Havana is 1,413 miles from New York, 475 miles from New Orleans. Cuba is exceedingly irregular in shape, its length being very disproportionate to its breadth. Its total length is 730 miles; its breadth varies from 160 miles in Oriente (or Santiago) province to 22 miles in Havana province. If laid out on the map of North America the island would reach from New York to Chicago; or from Montreal to St. Thomas; or if stretched along the coast, from New York to Savannah. It is about the same length as California or Italy.

Comparative Area. As to comparative area, Cuba has 44,164 square miles, Haiti 28,249, Jamaica 4,218, and Porto Rico only 3,550. To fix its size more clearly in mind, the area of Cuba is nearly that of Pennsylvania, or Mississippi, or Ohio, or Virginia; somewhat smaller than that of New York; just about the combined area of Massachusetts, Vermont, New Hampshire, Rhode Island, Connecticut, New Jersey, and Delaware. In Canada it would nearly equal the square miles of New Brunswick and Nova Scotia together. It could be placed six times over in Texas, with something still to spare for that remarkable State.

Coast and Mountain Features. The island is traversed in the middle, through more than three quarters of its extent, by a mountain range which, from the peak Guajaibon (2,500 feet in height) at the western extremity, gradually increases in altitude and extent as it approaches the eastern end. The coast-line, with its many curves and indentations, measures nearly 2,200 miles. The north coast is mostly steep and rocky, and bordered in the central provinces by lines of islands and reefs of coral formation, through which passage is intricate and difficult. The west coast is low, but the south coast has much grandeur. It is mountainous all the way from Cape Maysi westward, and in the neighborhood of Santiago the Sierra Maestra range rises abruptly from the sea. This range is the dominating feature of the island, and its highest peak, Pico

Turquino, has an altitude of more than 8,000 feet. These Cuban mountains contain the promise of both wealth and health, and, as the island develops, the eastern section is likely to become increasingly popular as the health resort of tourists from the United States during the winter months. Not Havana but Guantanamo will prove the most attractive retreat for the knowing ones.

Charming Oriente. The rich physical resources indicate a bright future. Mountainous slopes, rich valleys, extended plains, afford chance for more diversified agricultural operations than elsewhere on the island. East of Santiago are the famous mines of hematite iron ore; west are rich deposits of manganese; north are the old copper mines; while the hills abound in limestone for plaster and cement. At Nuevitas and Nipe on the northeast, at Manzanillo, Santiago, and Guantanamo on the south, are spacious harbors awaiting the fleets of the future, when the natural resources shall be developed and a million people find dwelling.

Rivers and Harbors. There are a great many rivers, but all short, and few of any importance for navigation. In the dry season these so-called rivers are often nearly dry beds, or at best decent creeks. But when the rains come, and the bottom of the sky seems to fall out, these streams form raging torrents, sweeping everything before them. As for harbors, no island of similar size has nearly so many good ones. They are capacious, deep, and safe,

with generally narrow entrances, high headlands on each side, and almost landlocked, expanding into a large open bay.

Flora. The flora¹ is noted for its abundance and beauty, and gave to Cuba the name Pearl of the Antilles. Over three thousand native plants have been catalogued. The palm is the characteristic feature of the scenery, and the avenues and groves of royal palm are impressively beautiful. The woods constitute a source of wealth yet to be developed, and forest conservation is as badly needed in Cuba as in our own country.

Fauna. The fauna includes more than two hundred species of wild birds, many with beautiful plumage, but few with song. There are snakes, but not many and none venomous; lizards, chameleons, and spiders, but not to be afraid of; mosquitoes, but not equal in size or ferocity to our most noted brands. Indeed, there is nothing the visitor need fear in the animal or insect line.

6. NATURAL RESOURCES AND CLIMATE

Rich Soil. The wealth of Cuba lies in its marvelously rich soil. The lightest cultivation yields the most bountiful returns. From this source Spain and its predatory officials reaped millions annually, and to this source the Cubans owe the ease of their simple existence. Probably no equal area on the globe is richer in its natural resources.

1. For more detailed description of the flora, fauna, and natural products, see Hill, *Cuba and Porto Rico*, VI.

Sugar. Sugar is the most important staple of Cuba, and a source of permanent wealth. Sugar-cane covers 47 per cent. of the cultivated area, and its production employs the greatest number of men. The climatic conditions and the soil are so favorable to this product that in spite of destructive revolutions and the business uncertainties of an unsettled state, the cultivation has increased; and after political crises the industry has speedily recuperated and advanced beyond previous records. The Cuban sugar lands excel all others in fertility. It is only necessary to replant the cane once in seven years, instead of every year or two as elsewhere. The sugar crop, which reached its highest mark prior to the revolution in 1894-5, when it was 1,054,000 tons, fell off two years later to 225,221 tons, the lowest figure known in fifty years. Almost in a night an income from sugar of \$80,000,000 a year dwindled to \$16,000,000. Since independence, replanting has taken place, and in 1906-7 the crop exceeded that of 1894-5, being 1,229,737 tons. At the same time the quantity of sirups obtained from the crop was 46,745,736 gallons. It takes an enormous amount of capital to run the plantations and harvest the crop. Where in 1825 the largest plantations rarely exceeded 1,500 acres, with a total value of perhaps \$500,000, including land, buildings, machinery, stock, and slaves, to-day there are plantations of 25,000 acres, representing an investment of \$2,000,000, with an annual revenue of a million, and a profit of \$200,000, if a fair price for sugar is received. With

an open market in the United States, Cuba would unquestionably be the sugar producer of the world.

Tobacco. Tobacco is the second product of importance, the Cuban leaf ranking as the finest known. This industry, with the manufacture of cigars and the packing for export, employs a large number of persons. The production in 1907 amounted to 201,512 bales.

Coffee. In 1846 there were 2,328 plantations, which produced 50,000,000 pounds of berries and found a ready market in Vienna at high prices, besides supplying the wants at home. The coffee is excellent, and cultivated as easily as everything else in this rich soil. The plantations were reduced to less than two hundred small farms, but since independence and the passage of a protective law, the number of coffee plantations has rapidly increased. In 1907 there were 1,411 plantations, with 3,772,850 trees, which produced 6,595,700 pounds of berries. While some do not regard the Cuban berry as first-class, it is a delicious drink as the Cubans make it—provided you like it. The climate seems to favor drinking it in unusual quantities.

Coconuts. The coconut grows throughout the island, but is at its best in beautiful Baracoa, where Velasquez first settled. There all one has to do is to plant the tree and leave it to develop. Fifteen years ago, with practically no effort, from twenty-five to thirty millions of coconuts were gathered annually, selling at a cent apiece. They furnish both drink and food to the people.

Fruits. Fruits are abundant and numerous in variety. The citrus plants are of exceptional quality and value. There are sweet and bitter oranges, lemons, and pineapples, the latter the best in the world. More than a million and a half of sweet orange trees are in bearing, while the demand from this country for pineapples has stimulated the cultivation until the present production is between fifty and sixty million pounds. Bananas grow in various parts of the island. It is probable that grape fruit, which grows wild and yields enormous crops of a quality far surpassing that of Florida grape fruit, when cultivated, will take a first place. All that is needed is a free market.

Plantains. A favorite food fruit is the plantain, delicious and wholesome. Cuba is the extreme northern limit for the production of this tropical fruit, but the fertility and favorable meteorological conditions are such that the island produces the enormous quantity of plantains consumed by the people (250,000,000 pounds), besides a considerable quantity for export. As you see the fruit-stands at the railway stations, and mark the low price for which you can get an abundant supply of a dozen varieties of fruit, you understand how it is that living is cheap for the people, who can subsist to a great extent upon a fruit and vegetable diet.

Vegetables and Grains. Cuba can grow vegetables in abundance, but has been too busy with sugar-cane and tobacco to do so. The Chinese slaves, after their liberation, began vegetable culti-

vation, and now the people realize its value. Sweet potatoes are an indigenous product, and at one time exceeded sugar and tobacco in value. A farm of thirty-three acres planted with sweet potatoes will yield from 500,000 to 625,000 tubers, and the vines provide a healthful food for the cattle besides. Grains can be easily produced in quantities sufficient for the home needs. Rice is a food staple, its consumption amounting to 200,000 pounds daily. Most of this is imported, and there is no reason why our rice fields should not supply Cuban needs; and under a reciprocal tariff this would naturally occur. Indian corn yields two or three crops a year, and is of the finest quality.

Climate. The climate of Cuba cannot be described, it must be lived in to be appreciated. The thermometer is not a safe guide. Then, it depends much upon where you are. The climate of Havana is one thing, of Santiago another, of Guantnamo still decidedly different. While you would be stifling at Santiago, at El Cristo, twelve miles away and twelve hundred feet up in the hills, you would have a refreshing breeze and be in comfort. But in general, it may be said that there are few extremes of heat or cold, in fact no really cold weather at all, although at midnight the Cuban thinks the temperature quite northern. Indeed, he dreads the air after sundown, and amuses you by appearing in a heavy overcoat, while you feel comfortable in your light clothing. Night air is regarded as deadly by the Cubans, and they shut every bit of it possible

out of their sleeping places. The range of temperature is from 50 to 94 degrees Fahrenheit at Havana. The difference in seasons is made not so much by temperature as by the rainfall. Our winter is the favorable time to visit Cuba because that is the dry season, not especially the cool season. The breeze determines the coolness or warmth. There is a daily breeze from the ocean, and if you are in position to feel it you need fear no serious discomfort. The Cubans rise early, avoid the direct rays of the sun at midday, and take life easy at that period. You soon learn the difference between the sunny and shady side of the street, and that you may have fever-heat or chill according to your location. Sunstroke is unknown in Cuba. We Americans shall come in time, doubtless, to agree with the Cubans who tell us that nowhere under the sun can be found a more perfect climate, more satisfying mountain scenery, more charming valleys, more picturesque cities, more fertile fields, and more delightful experiences than Cuba offers. But when it comes to leaving our own climate for all the year round, that is another matter. Extremes of heat and cold may at times be disagreeable, but many prefer vim, vigor, and "go" to anything the tropics can offer as steady diet. The American missionaries stay in Cuba, not because they like the climate, but because they love the Cubans whom they are trying to save.

QUESTIONS ON CHAPTER II

AIM: TO SHOW THE PROGRESS MADE IN CUBA UNDER THE
DIRECTION OF THE UNITED STATES

1. Do you suppose that the insurgents expected the United States to direct the affairs of government after the Spaniards were defeated?
2. Had the Cubans any reason to expect that they would govern themselves?
3. Would it have been wise for the United States to turn the island over to the Cubans immediately?
4. Were the people prepared for self-government?
- 5.* Compare the privileges that the Cubans had under Spanish rule with those granted under the military rule of the United States.
- 6.* Have events thus far justified the policy of the United States in maintaining direction of affairs in the island?
7. Enumerate the greatest physical benefits that have come to Cuba under the new régime.
8. What do you consider some of the mistakes made by the United States in its administration of Cuba?
9. Is it to be expected that nations with different ideals will get along without friction?
10. What may we reasonably expect will be the attitude of the ruled class toward the ruler?
11. Considering the experience of the Cubans, would it be right to expect a perfect administration of governmental affairs immediately?
12. Are we always proud of the results of our administration?
13. What are some of the real advantages of a democracy?

14. What are some of the disadvantages of a democracy?
- 15.* What do you consider the principal causes for the failure of Cubans in their first attempt at self-government?
16. Has the United States been faithful to its pledges to Cuba?
- 17.* Do you believe the Cubans are capable of governing themselves now? Why or why not?
18. Is Cuba large enough to become a strong nation?
19. In what respect do you consider her location strategic?
20. What are some of the principal products of Cuba that the United States will purchase?
21. Will Cuba's products be sufficiently large to effect prices in the United States?
22. Compare the climate of Cuba with that of Florida.
23. Which do people prefer, and why?
- 24.* What do you consider the greatest benefits that have come to Cuba under the direction of the United States?

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THE PEOPLE AND THEIR LIFE

The higher classes of Cubans, as in this country, are gentlemen of education and refinement, skilled in agriculture, and often learned in the arts and professions. While their local customs, habits, and religion are different from ours, they have strong traits of character, including honesty, family attachment, hospitality, politeness, and respect for the golden rule. Even the peasantry have a courtesy and kindness that might well put to blush the boorish manners of many of our own people.

—Robert T. Hill

One of the worst qualities of the Cuban is that he seems not to believe in the honor and faithfulness of any woman, while he ought to know, as the rest of the world knows, that there is no more faithful and loving wife and no better mother than the woman of Cuba. As a Cuban is in respect to his matrimonial affairs, so with many a thing besides. It has seemed to me that the childish egotism of pure selfishness was his great underlying trait.

—James W. Steele

With just and kind treatment, the Cubans are your friends. They are an easy-going, talkative, good-natured, honest, social people, never rude, but sometimes sullen and without much self-control; abstemious, caring little for food, not given to excessive drinking.

—J. M. Adams

One of the most imposing monuments in Havana is that of José Martí, Cuba's Apostle of Freedom. He gave his life for the cause, and may stand as the best type of Cuban patriot, a lover of liberty and his unhappy country, a true leader animated by lofty purposes. Such men must be taken into account in considering the Cubans as a whole, and in estimating the prospects of successful self-government.

—The Author

III

THE PEOPLE AND THEIR LIFE

I. WHO THE CUBANS ARE

Knowing a People. There is no more intricate, perplexing, and delicate study than a foreign people. You must leave your prejudices and standards at home and see through the foreign eyes and with the foreign conscience. The short and common method is to observe superficially, sweep aside a race as inferior or incompetent, immoral or irreligious, and pass on. It is another thing to get at the roots of a people's life and character—to know them, their environment, heredity, dispositions, motives, customs, training, and traditions. Only when you know these things can you judge the possibilities and probabilities of their national and individual development under new and favorable conditions, and be in position to render aid. The Cuban people are the subject of prime interest and inquiry to us, because they form the field of the missionary's effort and constitute the reason for his presence and for our support of his work.

Three Questions. Three things we wish particularly to know about Cuba: (1) Who its people

are, and more (2) What they are like, and (3) How they live.

Cubans and Others. Who are the Cubans? The Cubans limit that name to the people of Spanish blood born in Cuba. By a Spaniard they mean a man of Spanish blood born in Spain. His son, or descendant, born in Cuba, is the only genuine Cuban. The other permanent elements of the population are the Chinese, negroes, and mixed blood or mulattoes—together forming the “races of color.”

Numbers in Each Division. Accepting this standard, how many are there of the Cubans proper, and in what proportion do they stand to the other inhabitants? The census of 1907 comes just in time to answer our questions on this and many other important points. The native whites (Cubans) number 1,224,539, in a total population of 2,048,980. The others are composed of: Foreign white, 203,637 (185,000 of whom are Spanish, and 6,713 from the United States); black (pure negroes), 274,272; mixed, 334,695; and yellow (Chinese), 11,837, all males but 196. The Cubans proper have a clear majority over all, and the whites all together constitute more than two thirds of the population. There is no danger of the loss of a decided white majority, unless unforeseen changes take place, as the colored population has decreased and the white steadily increased since 1775.

Small Population. The census of 1899 gave a total of 1,572,797 people, as against 2,048,980 in 1907—an increase of nearly a half million, or 39



CUBAN LABORERS—FOUR NATIONALITIES
MARKET-PLACE, SANTIAGO

per cent. in eight years; while in the decade preceding 1899 there was a decrease of 58,890, owing to the death-rate of revolution and reconcentration. The present population of Cuba, therefore, is about equal to that of California or Virginia, or to the combined population of Connecticut, New Hampshire, and Rhode Island. All the people of Cuba could be put into Chicago, and not fill its present quota by 400,000; put on Manhattan Island they would not reach by 250,000 the population of that central borough of Greater New York.

2. WHAT THE PEOPLE ARE LIKE

A Less Strenuous Pace. In your first days in Santiago or Havana, toward midday, you see groups of men mostly undersized lounging around in the shady places, with work at a standstill; and recalling the mad rush at that hour in New York or Chicago, and impressed with the general atmosphere and attitude of languor, you conclude that the Cubans are shiftless and lazy. But if you had been in the same streets at a very early hour, you would have seen a more animated spectacle, and formed a somewhat different opinion. Not that you would ever set the Cuban down as a "hustler," or witness anything like the hurrying and scurrying of a colder climate and more ambitious race; but you would know that the Cuban can work steadily and well, and enjoy it.

Variant Views. As you might naturally mistake about the Cubans as to idleness or industry, so about

other matters. If you trust to appearances you are sure to misjudge; and when it comes to relying upon others, you may well be confused and amused at the variety and contrariety of views expressed in the books, each writer seeming to pride himself on having at least portrayed the "real" Cubans. You turn from Hazard's¹ clever pencil sketches and Ballou's² rhetorical romance to Hill's³ judgeline air and Pepper's⁴ careful analysis; take up Steele's⁵ spicy and somewhat too sarcastic descriptions and counteract them with Cuban Cabrera's⁶ unfaltering eulogiums—until no wonder if you find yourself in mental maze.

A Cuban Composite. To risk a generalization, proved by its exceptions, it may not be unfair to say that the Cuban is lacking chiefly in the qualities that are conspicuous in American men—virility, initiative, will-power, tenacity, reverence for woman, and conscience. If the Cuban has these qualities, it is in unobtrusive proportions. He has capacity curiously combined with childishness, the result of an undisciplined and dwarfed past. Lightness of character is the impression he carries. You would expect from him, with his creole color and large expressive eyes, momentary fine impulses, occasional nobility of action, but not a sustained movement requiring persistence and self-sacrifice. The Church which dominated his childhood and his conscience

1. Samuel Hazard, *Cuba with Pen and Pencil*; 2. M. M. Ballou, *Due South*; 3. R. T. Hill, *Cuba and Porto Rico*; 4. C. M. Pepper, *To-morrow in Cuba*; 5. J. W. Steele, *Cuban Sketches*; 6. R. Cabrera, *Cuba and the Cubans*.

did not teach him the virtue of integrity nor the necessity of honesty. The foremost word in his dictionary of life seems to be Pleasure. His lightness shows itself in the mania for gambling which is all-prevalent, and in the indifference to pursuits that demand patient investigation, hard intellectual effort, or scientific accuracy. While the Cubans have a measure of literary, scientific, and professional ability, and will doubtless develop more, they have no famous products of originality to show, nor much of high order in literature, art, music, or architecture. If they go in for anything it is for politics, and candidates for offices will never be wanting, from the presidency down. But other countries have office-seekers in plenty also, and "grafters" as well. It should not be forgotten that the Cubans were held in a practical slavery, with no chance for training in official duties or for initiative in any direction, and therefore must be given both time and opportunity to prove themselves. That they possess patriotism, love of liberty, courage, and resolution, let revolution witness. That noble spirits were among them is proved by the efforts made to establish free schools and libraries, and by such men as d'Arango, patriot and philanthropist—an honor to any land.¹

The Point of It All. Admit that the average Cuban at his best fails to inspire you with full confidence and that at his worst he fills you with contempt. Yet there is something likable about him

1. For sketch of his life, see *Cuba and the Cubans*, 311.

and something hopeful. If he lacks ambition, think how he has never known it, or if a spark of it came into existence in his breast, how it was extinguished. If he lacks a fine sense of honor, think of his heredity, which has always mistaken false pride for that high quality. If he lacks fairness, think that he has never met it in the past, and too seldom meets it now in his transactions with the Americans and others who are in Cuba not for the Cubans' good but for their own gain. If he lacks respect for womanhood and fidelity to his marriage vows, think that his race never knew it, and rejoice that you are an American, that here the American ideal of woman, wife, home, chivalry, still persists, although sullied by shameless divorce records and modern social teachings.

Other Considerations. Again, if the Cuban seems deficient in intellectual achievement, think how he has been deprived of educational advantages and dwarfed in opportunity to exercise and thus develop his mental powers. If he is indifferent to history and world affairs, think how he has been shut away from the world's life. If he loves pleasure and ease above everything else, think how all that develops the higher powers of man has been denied him by a governmental and ecclesiastical tyranny he could not escape. If he is irreligious, or indifferent to religion, think how his moral nature has been blunted and his religious nature stunted, how he has been mocked and misled and misused

by the only representative of religion he was allowed to know, which claimed the absolute power over his soul, to save or damn it, and then made barter of his birth, marriage, death, and burial. Surely, as we think of all these things, we shall judge charitably and speak softly, and trust that under a new political, educational, social, and religious order there will evolve a new Cuban, worthy of his island home and leader in the creation there of a Christian civilization. If he furnishes hard soil for the missionary sower of the good seed, yet, when the gospel grips him, as in many cases it has, he reveals the man within and becomes a missionary force. He has a heart, and the gospel is a wonderful transformer.

Spaniards in the Island. The Spaniards, who number about 185,000 and comprise almost the whole of the foreign population, carry on the retail business and are found in banking, scientific, and mechanic employments. Thirty-six per cent. of them are in Havana, and eighty per cent. are males—thus responsible for the preponderance of the sex in Cuba. They do not become citizens, and are known as *intransigents* (transients), who use Cuba for money-making. Nothing is more baneful to a country's morals than a class of this kind which comes without family to seek fortune and then returns home to spend it. Immigration from Spain continues because the poor young Spaniard sees an open door in Cuba. He is a trader, the Cuban is not.

With his rule and offices gone, it seems unlikely that the man from Spain will ultimately play an important part in the country's development.

Colored People. One fine thing, at least, Spanish domination has to its credit—it gave to the black man opportunity and his equal civil rights, recognizing no color in its code or decrees. In the industrial life of the cities and towns the Cuban negroes work in the manufactures and trades side by side with the whites for the same pay and show equal skill. Social equality does not exist, but social toleration does, with friendliness and absence of friction; and this has worked for the good of all. One thing her people well know—that but for her races of color and her revolutionary leaders of mixed blood there would be no *Cuba Libre* to-day. The colored people of Cuba, as everywhere, are religious by temperament, and respond readily to the preaching of the missionaries. In many places a goodly proportion of the converts are of their number, and have found place in the mission churches.

3. CUBAN WOMEN

Repressive Environment. The condition of woman in Cuba leaves much to wish improved. The word "degraded" seems strong, but it has been applied by a Cuban, Dr. Alfonso, Secretary of the Special Commission of Hygiene, and since 1903 much interest has been aroused in movements intended to secure for working women better chances,



TYPES OF CUBAN GIRLS

and for all women a life of greater development and happiness. A special investigator¹ has treated this subject instructively, showing how through unfavorable environment, evil conditions, and inveterate prejudices, the great mass of the sex has been dwarfed, repressed, and deprived of opportunity to develop natural abilities. While a few daughters of the cultured minority of Cuban aristocracy under the old régime received a fine education in Europe or the United States, the masses of women were doomed to a grinding struggle for existence or to a home life without inspiration.

Accepted Program for Her. The Cuban women in the past have known but one ambition—marriage. From earliest childhood the girls are taught to make themselves attractive to the male sex; and as one means they must always appear amiable and sweet, and practise all arts of allurements. Those who can afford servants do not work, for any sort of work is degrading, and for a Cuban woman, or man either, to carry even a small package in the street would be to lose caste. All sorts of silly social notions persist. The women sew a little, if they happen to feel like it, but not well; they crochet almost incessantly. They seldom have money. If they wish to buy anything, they have it charged. The man of the household is king, holds the pocketbook, and his word is unquestioned law. The women accept his beliefs or the priest's without attempting

1. Frederic M. Noa, "The Condition of Women in Cuba," *Outlook*, March 11, 1905.

to think for themselves. They do not read, and a large percentage of them do not know how.

Interest in Her Future. You cannot fail to become interested in the Cuban woman so long deprived of worthy place. You are glad she is to have at last an opportunity to develop the best in her nature. But the Cuban men have yet to be taught to value and respect the opposite sex at its true worth, and this will take a new generation. Ingrained Spanish prejudice still regards it as degrading for a Cuban woman to earn an honest living, and even to become a trained nurse involves social ostracism. Of the 757,592 women in the island only 60,000, or less than ten per cent., have some form of profitable employment. This becomes significant in view of the striking fact that out of 574,645 Cuban women of marriageable age, only twenty per cent. are married, and there are 62,108 widows; while at the same time the males outnumber the females in the total population by 57,000.

Resultant Immorality. As a result of the evil conditions, greatly enhanced by the wars, since 1899 the white Cuban woman, who has been justly noted as a faithful wife and mother, and who formerly seemed immune against vice, now exceeds both the colored and foreign women in the fallen class. Always the victim of illiteracy and aimlessness, lack of employment and general wretchedness completed her downfall. It is essential to the future of Cuba that the reforms begun should be carried out, and the regeneration of woman be secured up to a plane

where her highest faculties of heart, brain, and hand may be fully and freely developed. A woman poet of Cuba truly says that "in countries in which woman is degraded, nothing survives that is great; slavery, barbarism, and moral ruin is the inevitable destiny to which they are doomed."

Agencies for Her Improvement. Dr. Alfonso is directly in the philanthropic and missionary line when he proposes the establishment of special free industrial and technical schools in the city and rural districts where poor and ignorant women and girls are found; more centers like the Woman's Exchange of Havana, where the products of woman's skill can be exposed for sale; rightly conducted employment agencies and protective societies, which could help raise the standard of wages to a living scale; savings-banks, with provisions for insurance, and pensions for old age and sickness; building associations for women's homes, and places of refuge. The new era in Cuba must mean a more fully occupied and highly cultivated life for the Cuban women. But it should still center that life in the home and not in the shop. The peril lies in forgetting that apart from dire necessity there is something better for woman than to be a wage-earner, and that is to be a wife and mother. The family is still the most important and sacred center of human life.

Woman's Work for Woman. Of course it is *the* fundamental aim of the Christian missionaries to teach the Cuban women what a true Christian home is and how to become its creator, so that the child-

life of Cuba may have a different training and ideal. Cuba is notable for a very large proportion of children in her population, and in the Christian training of these children lies the promise and potency for good of the future. There is no more beneficent agency at work to-day in Cuba than the women missionary teachers and workers, and their number should be greatly augmented.

4. HOW THE CUBAN PEOPLE LIVE

A Different World. It is fascinating to observe the manners and customs of a strange people, and in few places will you find more that is strange to see than in Cuba. The island is only a few miles from our shores, yet is almost as foreign as Egypt or Japan. You sail from New York in a January blizzard, and in three days are in a land where stoves or furnaces for heating purposes are needless and unknown. That single fact signifies another type of civilization, with differences which affect the mode of living, style of building, methods of business, and ultimately the habits of thought and product of character.

Phases of Life. There are, of course, distinct phases of life to be studied: (1) The life in Havana, with its gradations of rich, medium, and poor; (2) life in the smaller cities, with similar subdivisions, although not such strong contrasts; (3) life in the rural districts, also having grades; and (4) life on the great sugar, coffee, and tobacco plantations, with its unique features. Social gradations obtain in all

countries, but you see them in marked form in Cuba and curiously commingled. Pride and prejudice doubtless exist, but they do not show themselves after our fashion.

Santiago. Havana is the only really large city in Cuba. While each of the lesser cities has its own characteristics, in main features they are all alike, and Santiago may be taken as typical. All are built around the Spanish plaza, or public square. Here always in most prominent place is the cathedral or church, for the Roman Catholics have ever been strategic in this respect. No matter what changes come or how business encroaches, you never hear of their churches moving up-town or away from the center. They build new ones without abandoning the old. Here, too, are the finest public and private buildings. The plaza has foliage and flowers, promenades and band-stand, and very likely some statuary. Under electric illumination its garden-plots and towering palms, framed by the white architecture of Moorish or Spanish grace and airiness, present a fairy-land picture; and here in the tropical evening is to be witnessed one of the most brilliant social spectacles to be found in any land.

Appearance of Houses. Everything is odd. Going down any street, you note the long lines of low cement buildings, square, mostly one story, occasionally two, rarely three, with the picturesque tile roofs and fluted eaves; the worn pavement of cobble or concrete; the absence of sidewalks, unless the foot-wide slight elevation along the walls can be

counted as such; the box-shaped houses, with great front portal opening directly from the street, and huge openings, extending nearly from floor to ceiling, iron-barred, without sash or glass (there are no windows in Cuba); the tiny balconies, if there be a second story, where the ladies love to cluster in the afternoon to see the passers-by; the stores thrust in anywhere between residences; and the finest houses and the poorest in immediate contiguity.

Mingling of Colors and Objects. Everywhere you see color; color in dress, on the walls—brilliant blues, startling greens, pale pinks, Pompeiian reds, and profuseness of yellow, with cream and besmirched white. Add to this the cerulean foreground of the bay, and the green, purple, and gray background of the mountains—and you have a color tone marvelous indeed. If the mixture of mural hues is curious, still more curious is the mixture of men, women, and children, horses, mules, goats, and dogs, cabs and carts, venders and pedlers, in the narrow, crowded, and hot streets; and you soon discover that the pedestrian must look out for himself.

The Market. In early morning all the town is represented at market, apparently, and the bargaining is a study worthy of Cervantes' pen. The price first asked is never what you are expected to pay; buyer and seller both know this, if Cubans, and the joy of the day is the dickering and bickering. How the Spanish tongue flies! How the Cubans love to "palaver"—that is close English for their *palabras*

—and how triumphant is the outcome! The only safe rule for an American is never to undertake a purchase until he knows how much he ought to pay. Then wait until, after proving to you that such a price will forever beggar him and his innocent children, the merchant smilingly accepts it. Of late there are a few stores in Havana and elsewhere that have adopted the custom of plainly marking the price on all goods and sticking to the mark—and within a generation that plan will probably be generally followed; but it will take the sport out of the shopping for many a customer.

Unclothed Children. But you will soon learn that nothing primitive is unbelievable in Cuba. For you come upon a group of children, and three or four of them, under the age of five, are absolutely without clothing and also absolutely unconscious that such a condition is cause for comment or criticism. It is the custom among the common classes, and is easy for the mother, but cruel to the helpless child, which must often suffer from the daily changes in the climate. When a Cuban father is particular to put on an overcoat after nightfall and complains of the cold, it is strange that he should not suspect that his naked child might possibly need the protection of clothing. The prevalence of such a custom indicates the level of the civilization.

The Central Patio. As you pass along the street, you can freely look into the parlor of a Cuban home, for this is not regarded as out of place. To gain entrance to the family life is not so easy, indeed is

most difficult. The town house, except the poor sort, is invariably built around a patio, or inner square, which usually has fruit and shade trees, flowers, and often a fountain. There is one great door and hallway, and no back entrance, so that everything, from horses and carriage to grocer and butcher, charcoal and family must pass in through this one portal. And out of it also must go everything, including stable and kitchen refuse, beggar and visitor, bride and corpse. The parlor opens from one side of the great hall and fronts on the street, while the family rooms are ranged about the patio. So also are the kitchen and the stables, if horses are kept. Frequently an enclosed veranda runs around the inside, and the dining-table is set there. When there was no general drainage, the cesspool was in the center of the patio, so that, as Steele suggests, "if there is any disease bred from it all can have a fair chance and no favors shown. Into this went everything liquid, including stable drainage." No wonder yellow fever raged and that General Wood soon got after the sanitary conditions—or rather found there were none.

Parlor Arrangement and Furniture. In the parlor you see two long rows of rocking-chairs, exactly opposite each other, with a rug of carpeting or matting between. The males must sit on one side and the females on the other. The parlor is a room of state, cool, airy, cement or marble floored, with abundance of bric-à-brac, few pictures on the walls, and furniture cane-seated and wood, with no



COURTING IN CUBA
COURTYARD OF A WEALTHY CUBAN HOME

stuffed sofas or chairs, or anything soft and warm; the reason given being that insect life renders it difficult to keep carpets and coverings from vermin. There is a piano in every home of any pretensions, and the children must learn to drum it after a fashion.

Family Scenes. If the parlor seems somewhat stilted, if books are conspicuous by their absence, there is nevertheless an air of comfort and geniality. And when a family group is seen within—mother and children, probably, for the father is seldom at home when he can be at business or club—you look upon a pleasant sight.

Courtship. A word should be said concerning the Cuban young man who is in love, and the customs of courtship, for both parties to it merit sympathy. The sexes are carefully kept apart in their education and socially, as in France, and the young girl is never allowed to go out unattended. She is taught from childhood, however, that the prime object of her life is to catch a beau, while every natural means of doing so is closed to her. The code is this: When a young man fixes his eyes upon a young woman longingly, he walks repeatedly past the barred parlor window and tries to gain her attention; if she looks with favor upon him, after a time she approaches the grille, and, as he passes, a few words may be exchanged. This continues until the mother has a chance to learn whether he is a proper suitor; if so, he may be given leave to call formally, and the window courtship is given up for the par-

lor rocking-chair, in which he sits facing not only the fair one but her mother or other chaperon—for the couple must not be left alone a minute. In this public manner he must make his proposal of engagement; and this granted, he must wait upon his lady every evening, or account for his failure to do so. His freedom is gone, yet he must “do his courting in the presence of the family, and utter his sweet-nesses across the critical ear of his future mother-in-law. Until they have been to church the two are never left alone. The whole family take sly turns in watching them. But there is human nature everywhere, and the two are always getting off to a window-seat or distant pair of chairs. They enjoy all the bliss they can with great difficulty, and with all mankind looking on.” And that barred window becomes their chief aid to stolen interviews after all.

Rural Homes. Only a few miles from the city and you are in the extreme of rural conditions, with people living in a bewildering state of simplicity. It is doubtful whether some of them have advanced much upon the natives whom Columbus found on the island, and you see on all sides such lack of animation as makes you feel tired yourself. The spell of *mañana* (to-morrow) falls upon you as a relief. This country life has its grades. There are charming villas, Moorish and graceful, with window grilles which are works of art and flower gardens dazzling in their blooms; and next door thatched-

1. J. W. Steele, *Cuban Sketches*, 61.

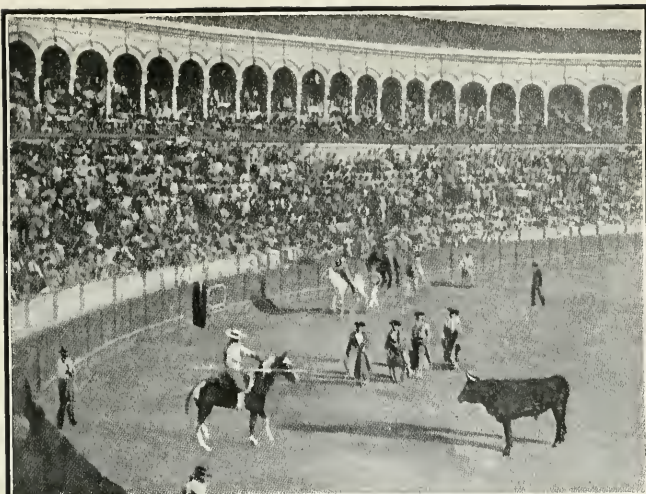
roof shacks with single room and no window, just a door-opening. Go into the one-room shack or hut, with its dirt floor. There is no furniture to speak of—a rude chair, a bench or two, a box for table most likely, and a pile of rags in the corner. That is the bedding—the bed is a rug on the floor anywhere, and to be shared with the livestock, whatever it may be. Dirt is everywhere. Perhaps a few unwashed dishes are on the table. The oven is in the yard outside, and little cooking is done. Wild fruit, yams, plantains, rice, a piece of pork—that is the diet. Children have grown up without knowing what it was to see a table set or to sit down to a regular meal, as we understand a meal. There is usually a common soup-pot, filled with the native *ajiaco* or vegetable stew, into which all may dip. Dishwashing does not much trouble the mother, nor any kind of washing for that matter.

Lack of Taste. Clothing seldom requires her attention. The same dress lasts her year in and out. Pride in personal appearance or cleanliness she does not comprehend. The husband gets his scanty outfit as best he can, and is no slave to collars and cuffs, starched shirts or tight shoes. The smaller children cost nothing for clothing, and the older ones wear just enough to fit requirement rather than figure. Squalor, illiteracy, blank, so it seems to you, and without outlook. But the Cuban family of this class would not understand if you tried to teach them that there was a better way of living—unless you offered more potatoes and rice,

and a fresh game-cock. This, remember, is all the existence they know; and while ambitionless and ignorant and improvident, they are not unhappy, though sodden from your point of view. But what a distance they must be lifted, if they are to reach a real Christian civilization! It is into homes like these that the woman missionary carries new ideals and begins work with faith, soap, and water.

Easy Conditions. The rural Cuban is a most leisurely mortal. You very rarely see him working on the land, and most of it remains unworked. It is said to be no uncommon thing to find a man owning hundreds of acres with less than an acre under cultivation. A colonist once asked an intelligent-looking elderly Cuban why he did not cultivate more of his land. "What is the use?" was his reply. "When I need money I pick off some bananas and sell them. I get for them twenty or twenty-five dollars, which lasts me a long time. When I need more money I pick more bananas." That is the common Cuban view. His natural indifference, combined with the exactions of Spanish government, has kept his mind free from any anxiety as to making provision for the future.

Estate of Planters. There is a marvelous contrast between the country palm-thatched shack and the palatial estate of sugar or tobacco planter. Something of feudal lord and vassal retainer still persists in this sphere, and here you see the Cuban at his stateliest and meet with his most gracious



BULL-FIGHT OF THE PAST
COCK-FIGHTING OF THE PRESENT

hospitality. He is a "grand seignior" indeed, and with the Spanish grandee belongs to a class by himself—a class growing rare. They have their villages for the hundreds of workers, and a distinct community existence. May it be long before foreign capitalistic combinations destroy this personal relation of employer and employed.

Small Range of Play. Of small games for the home there seem to be practically none. It is doubtful whether the boys and girls know the meaning of genuine play. If they have fun, it is in their own way and eludes you. Nine tenths of any game is sure to be talking, screaming, and gesticulation. In the villages you may see the children running in some kind of tag game, or throwing oranges at one another, or scrapping. Quite as likely there will be groups of boys gathered together, and if you approach unobserved you will see that they are gambling over some game like "craps." Gambling has spread its fascination over young and old.

Public Sports and the Lottery. The public sports were bull-fighting, cock-fighting, and a sort of ball game called *jal-alai*—all made the medium of gambling. Of late baseball has been introduced and is growing in favor. It can be played all the year around except when rain falls, and the school-boys take to it, especially to disputing with the umpire. The Americans did away with the bull-ring and cockpit under military rule, but the Cubans were not reconciled to this, nor to the abolishment of the lottery, and the new Cuban government re-

established the lottery and cock-fighting on a legal status, while a bill was introduced to allow bull-fighting, but not pressed for fear of exciting too much foreign prejudice against the government. The lottery is not only legalized, but the government shares in the profits, and received \$100,000 from the first drawing in 1909. This is revenue at the expense of the moral welfare and economic well-being of the people at large, and all of these sports, except ball, are demoralizing and increase the difficulty of the missionary work of social and ethical elevation.

5. HAVANA AND SOME OF ITS LIFE

Railway Development. As you take the daily express from Santiágo to Havana, or vice versa, with its Pullman sleeper, combination dining and observation coach, and its comfortable first and second-class cars, scheduled to make the run of 540 miles in twenty-four hours (for \$26 first-class, \$13.50 second-class fare), it is difficult to realize that when the American soldiers entered Santiago in 1898 there was no railway connection between these most important points. Nothing shows the progress since independence more plainly than the railroad construction. While Cuba's first railway line was built by Americans in 1836, it was not until 1902 that Sir William Van Horne of Canada took hold of the enterprise, with English, American, and Cuban capital combined; and the United Railways of Havana are a result. To-day there are

2,329 miles of road, of which the United Railways control over 1,000 miles. The main or trunk line takes you through the center of the island and the chief inland cities of the provinces—Camaguey, Santa Clara, Matanzas, Ciego de Avila, Santo Domingo, Guines, Pinar del Rio; while the branches make connection with the various ports on both the north and south shore. The rapid building of good roads—begun by General Wood, and now carried on with renewed energy by the Cuban government—will aid wonderfully in the opening up of the island. The present road projects call for millions, and prove that the people have awakened to some essential factors of development.

Harbor and City. Havana harbor, shaped like an outspread hand with the entrance for wrist, is a wonderful spectacle by day or night. On one side the grim walls of the fortifications, Morro and Cabana, suggestive of savage slaughter and unutterable tragedy; on the other the capital, suggestive of gaiety, pageantry, and romance. The bay has all the charm and picturesqueness of a Mediterranean port; its waters are populous with the vessels of many nations and many types. Seen from the water, Havana is wholly Oriental, with the low sky-line broken by towers and domes and tufts of palm trees, the buildings, a rich variegation of color.

Signs of Modernity. Whatever it was formerly, Havana is an unusually fresh and clean city now, and has a water-supply and sanitation system up to

date, thanks to those same Americans who stamped yellow fever out of Cuba. Havana streets are varied. Some are wide and lined with noble buildings and classic private residences, with small parks and abundant shade; others are no wider than some of the sidewalks in New York—one shopping street only twenty-five feet across—and have gay awnings that stretch from side to side, forming an arcade with soft light that makes the shopwindows all the more attractive. These shopping streets, like Obispo and O'Reilly (queer name for a Cuban) have amazing windows and amusing signs.

Architecture. The architecture of Havana is Saracenic, Gothic, Grecian, and mixed, and gives a sense of grandeur, even where there is an air of decay. The white limestone discolours finely with age, and the kalsomines of varied hues here as in other places produce most picturesque effects. The houses do not differ materially from those already seen, although there are more of the two-story pattern, with store-room, kitchen, stable, and entry on the first floor, while a wide flight of stairs leads from the patio to the second story, with its wide corridor, sometimes marble-pillared, running around the court, the rooms leading off from this, giving an opening front and rear for the air to pass through.

Churches. The Roman churches of the capital have a wealth of Dutch and Spanish tiles, of carved mahogany and fine ceilings of rare wood mosaic. In location they are not prominent, even the cathe-

dral standing apart from the old plaza, so that you have to hunt for it—typical perhaps of the inconspicuous part religion plays in the life of the Havanese. The Presbyterian church is a stately building, distinctly American in architecture, hence different enough from its surroundings to be conspicuous. The Methodists and Baptists also have churches of size.

Columbus Cathedral. The Cathedral, built by the Jesuits in 1704, is a good specimen of Spanish renaissance. The exterior is plain and quaint, with a tower at each angle of the front. The interior is sumptuous. Later historical researches have made it extremely doubtful whether the remains of Columbus were ever in Havana. It does not matter, the memory of the great explorer fills the place, and the exquisitely beautiful white marble temple erected in his honor in the plaza not far away recalls his intrepid exploits and brings vividly to mind scenes long ago enacted on this very island.

Cemetery and Funeral Customs. The Cristobal Colon Cemetery is one of the capital's notable institutions, and has some monuments justly famous—those of the Students, the Firemen, Garcia, and Gomez, "Cuba's grand old man," among the foremost. The gateway is elaborate in ornamentation. If you chance to see a funeral procession of the wealthy class, it is a pompous show. The hearse is gorgeous, highly colored and heavily gilded, with very likely a motto, "Look for me to-morrow, you will not find me." The horses are in trappings of orange or

purple and black; the driver wears a court dress of purple or scarlet, with three-cornered hat, claw-hammer coat, knee-breeches and silver shoe-buckles; and there are liveried footmen in number corresponding with the grade of the funeral.

Men Only at the Burial. You note that there are only men present, for the place of the mourning women is held to be at home. On arrival at the cemetery the coffin is placed before the sacristy on the left just inside the gate, while the priest intones a prayer and the officials inspect the papers and open the coffin to see if the right body is within. This over, the coffin is borne on the shoulders of four bearers to the grave, either stone-cased with marble slab for cover, or a vault above ground. In funerals of the poorer classes the coffin is borne on the shoulders of bearers or friends from the house to the cemetery.

Strange Lack of Respect. You note the initials on many tombs, "E. P. D.," on others "E. G. E.," and as you are told that these signify respectively *En pas descaña* (He rests in peace) and *En gracia este* (He is in grace), you recall the curious custom that strikes a chill through you, so remote is it from your ideas of the sacredness of the last resting-place. There are graves for rent, for temporary occupancy, as well as permanent ones; and even coffins can be rented for the funeral, as well as hearses and bearers. It is a singular custom indeed. A temporary grave for one person for five years costs \$10; a grave for three persons for the same period,

\$3 each, as though there were a bargain in burial. And what happens at the expiration of the term? The bones are removed and thrown into the *Osario* or bone-pit, a walled receptacle seventy-five feet square and fifty feet deep at the southwest corner of the grounds. Here are heaped indiscriminately skeletons, fragments of coffins, and discarded tombstones. "He rests in peace" indeed! Does not such a custom betray a defect somewhere in the make-up of the people—at least a want of sentiment and reverence that is fundamental?

Love of Pleasure. This is a pleasure-loving population, and in the early evening it seeks the open. As the sun goes down, tropical starlight and a brilliant electric illumination take its place. The streets and promenades are filled with people, the air with music. Bands are playing in the parks, and at the sea wall the great plaza presents a wonderful scene. The waves break softly on the beach, or if there is a north wind boom loudly as they send their spray high in air. The cafés are alight, and all grades of society mingle in the throngs. You can find the motley or the elegant, but everywhere good nature and courtesy and easy enjoyment. These people apparently have no care, and life is an evening festival year in and out.

Not Extremely Immoral. Of course if you followed them home there might be a somewhat different story, and you are aware that all Havana is not out of doors and frivolous. But it is a gay and careless life as a whole. Havana has wickedness

enough, without doubt, but to pronounce it more wicked than any other of the world's capitals would be foolish; and as for drunkenness and the vilest phases of life our great cities are incomparably worse. Nor can it be said that the Americans in general who make temporary stay in Havana tend to improve its morals, as they certainly do not its manners. Cuban social life does not conform to American notions, nor do the grosser amusements, but it is not therefore all bad. Havana's immorality is worn on its sleeve.

6. THE PRESS AND LITERATURE

Journalism Before Freedom. The history of the press began in Cuba in 1792 with the little foolscap weekly, *Papel Periodico*, which by 1810, when freer commerce meant also larger intellectual life, developed into a daily, its profits going to the founding of a library. Thenceforward there was a press in Cuba, after a fashion, and of course there were papers representing the two classes—the dominating Spanish and the dominated Cubans. For twenty years, during the rebellion, there was no free press and the voice of the Cuban was not heard. But between 1847 and 1868 such papers as *El Siglo*, *El Pais*, and *Faro Industrial* were edited by prominent professional men for love, not profit, and at much sacrifice and peril. Garcia, Suzarte, and Cisneros were of this class of editors—all revolutionists, but of the learned professions, journalists gratuitously for the good of the country. It

would be well if there were such journalists at the head to-day. Cuba undoubtedly sorely needs more newspapers of a high class, and a literature worthy of the name. Outside of Havana there is no daily newspaper of importance, while of those published in the capital only two or three merit serious consideration. Cuba is not free from the "yellow" streak that afflicts a portion of the American press and makes it pestilential. Legislative efforts to correct this evil are now agitating the people of the island. A journalism representative of the best spirit of the people, voicing their aspirations, guiding their policies and progress, elevating in literary tone, could be of immense service.

Lack of Good Literature. As for good literature, the lack of it is pitiful. When you have found a bookstore, the stock aside from schoolbooks is meager; and the character of the books obtainable, with the exception of some Spanish classics, is most discouraging. If the demand be judged by the supply, it is commonly for a salacious novel in Spanish, copied closely from the worst of the French school. Trashy, vulgar, demoralizing, openly or insidiously vile, if this is what the people have to read, it is not so unfortunate that of the 430,514 persons who claim Cuban citizenship, 217,584 cannot read or write—more than one-half of these being Cuban whites. The illustrated papers are not of a high order; and Cuba has no need that is more urgent than that for mental quickening, elevation of the taste, and good books, magazines, illustrated

periodicals, and newspapers of the first class, as educational aids to the schools.

Cuba's Task. In this new era of liberty the Cubans should be allowed freely to work out their own destiny, under the treaty that makes it impossible for the island to become again the scene of prolonged revolution and bloodshed. There is no reason why Americans should not under the present Cuban government find themselves warmly welcomed in every part of the beautiful land. Whether they are so welcomed or not depends upon themselves and the way in which they treat the Cubans. And as for the latter, it may well be doubted whether the happiness of the island inhabitants would be increased if the resources of it were to be exploited by foreign capital. Cuba may well pray to be kept free from benevolent trusts and from any combinations that would lessen her individual ownership and independence. In small farms rather than in gigantic strides through inrushing capital and colonists, in the elevation of the family life and of moral and religious standards, through that gospel which our missionaries are teaching them, lies the true development of the people and the permanent welfare of the republic.

QUESTIONS ON CHAPTER III

AIM: TO UNDERSTAND THE SOCIAL AND INDUSTRIAL LIFE OF THE CUBANS AND TO REALIZE THEIR NEED FOR CHRISTIANITY

- 1.* What knowledge regarding a people do you deem essential before you are able to express a fair judgment?
2. Compare the area of Cuba with Switzerland, Tennessee, Texas, and British Columbia.
3. Compare the population of Cuba with Spain, Virginia, and Norway.
4. Contrast a typical Cuban gentleman with a man of the laboring class in a rural section.
- 5.* Is this contrast more favorable than a similar contrast in the United States or Canada? Explain fully.
6. What do you consider the dominant, intellectual, social, and moral characteristics of a typical Cuban?
7. What conditions under Spanish rule will account for some of these characteristics?
- 8.* Will the Cubans, Spaniards, or Americans exert the greatest influence in the future development of Cuba? Give reasons.
9. Enumerate the disadvantages under which the women of Cuba live.
10. How do you account for this condition when Cuba is so near the United States?
11. What influences are chiefly responsible for the present condition of women? Discuss fully.
- 12.* What plans would you inaugurate to improve the condition of women?
13. What do you believe have been the chief hindrances to the industrial development of Cuba?

- 14.* What changes would you recommend to produce greater industrial prosperity?
15. What can the people of the United States do to increase commercial activity?
16. How do you account for the desire for gambling among the Cubans?
17. Why do you suppose they have so few wholesome sports?
- 18.* To what extent is the lack of education responsible for their low standards?
19. Do you believe that the wise establishment of schools will improve morals, sports, and the use of good literature? Give reasons.
20. Give as many reasons as you can why you consider a pure Christianity essential to the best social, moral, industrial, and religious development of the Cubans.

REFERENCES FOR ADVANCED STUDY

CHAPTER III

The People.

Hill, Cuba and Porto Rico, XI.

Pepper, To-morrow in Cuba, VIII-X.

Porter, Industrial Cuba, VII.

The Cities.

Hill, Cuba and Porto Rico, XII, XIII.

Porter, Industrial Cuba, IX.

CUBA AS A MISSION FIELD

Three results of Romish domination are everywhere in evidence—an uncultured intellect, a perverted conscience, and a corrupt life. Romanism as a religion has utterly failed in its mission, despite its entrenched position as a social system and a commercial enterprise. The subjection of family life which Rome has sought and secured has resulted in the immoral conditions that create the problems with which our evangelical missions in Cuba have to deal. The real intervention needed in Cuba is a moral and spiritual one. Only our evangelical missions can withstand and offset those influences which made governmental intervention necessary, and to perpetuate which influences all the wealth and craft of Jesuitism are being brought to bear in places high and low.

—*J. Milton Greene*

Cuba is an ideal missionary field in which to demonstrate, on the highest plane of efficiency, the most statesmanlike missionary policies. The development of a national policy, carried out by all working in harmony and coöperation under a comity arrangement, seems natural and feasible, and is essential in order to prove to the Cubans that the Church of Christ is one. To show how necessary this is, an educated and intelligent Cuban business man, in commenting upon the three mission churches in his city, said: "I can understand **one** Roman Catholic Church, and **one** Protestant Church, but here are these **three** Protestant churches. Which one is the better grade?"

—*Harry Wade Hicks*

Cuba is in spiritual darkness and sorely needs the gospel. There is great spiritual ignorance. The conception of a living, redeeming Savior is unknown. To use the words of one of our native preachers: "Rome has experimented 400 years, and this is the result. It is time for some one else to take a turn at it."

—*M. N. McCall*

In Cuba as in Spain the Church was against civil reforms and freedom of worship. It is the general testimony that the Church fees for marriage, baptism, and burials were mercilessly exacted. The people paid tribute from the cradle to the grave. The Spanish priesthood in Cuba as a class personified ignorance, cupidity, and indifference to their holy office. This is a harsh judgment. It has been pronounced in calmness and sorrow by Catholic observers.

—*Charles M. Pepper*

IV

CUBA AS A MISSION FIELD

I. WHAT THE MISSIONARIES FOUND

Connection of Religion and Morals. The social and moral life of a people cannot be separated from religion, which is the most powerful factor in that life. Especially is this true of countries in which a state Church exists. All history reveals religion as the chief molding power, and this it will ever be, because religion touches the deepest springs in human nature. Given a corrupt form of religion and you need not look for a virtuous people. Cuba furnishes no exception to a general rule.

Results of Catholic Control of Cuba. "By their fruits ye shall know them," said Jesus. The Roman Catholics can hardly declare it unjust to apply this principle of the Savior to the product of their Church in Cuba. If, after centuries of complete domination over the lives and government of a people, we find an appalling absence of moral and ethical standards, of educational and philanthropic institutions, of national and individual ideals, of honesty and chastity, of chivalry and conscience, what shall be said of the sins of omission and commission

of the Church under whose instruction and dictation this came to be? And when you discover that in all the years of corruption and oppression the Church never raised its voice for relief even, not to say release or liberty; when you find that the Church had no protest to make against the cruel forms of sport such as the bull-fight and the cocking-main, or against the spread of gambling among all classes through government lottery; when you learn that the priesthood was shamelessly and openly corrupt, so that it became in itself a source of moral rotteness, according to the confession of some of its own number, and deserved the contempt it inspired in the best men; when you know that through the greed of this Church the masses of the people were practically forced into families not bound by legal or Church ceremonial; when you read the long and terrible chapter of illiteracy, of intellectual repression, of fostered superstitions, of infamous impositions in the name of religion upon a hopelessly chained people—it is not unjust to apply the Master's test.

Social and Moral Conditions. As to the social, moral, and religious conditions when Spain gave up the island there is a general agreement on the part of all conversant with the facts. A very complete and impartial account of that period is given by Mr. Pepper.¹ There is no denial of the evil condition into which the people had fallen, through no fault of their own. The fact that more families

1. *To-morrow in Cuba*, XIV.

were living together without legal marriage ties than with them was due to the charges of the *cura* or priest being so high that the poor Cuban could not meet the expense, and the Spanish government recognized as legal marriage only that solemnized by the Church.¹ But the condition of the Church itself had become most pitiable. When the state support was taken away, many of the immoral priests fortunately sought other fields, and the struggle for existence began in all the churches. Bayamo, historic city of eastern Cuba, for example, formerly had twelve Catholic churches, now there is only one, and that very feeble. The priests, formerly rich and powerful, now are poor, and their power is greatly lessened.

A General Testimony. This statement agrees with the opinion of the missionary leaders of the various denominations, and American Catholics have admitted the lamentable conditions and the wide extent to which the Cuban people had abandoned the Church, as identified with all that was hateful in the past. Cuba was in spiritual darkness when the dawn of independence broke upon the island, and the results of centuries of false teaching rendered the work of the gospel messengers more difficult in some respects than it is in a pagan field where the name of Christ has never been heard. Where there

1. A graphic description of the way in which the Romish Church worked the marriage laws and still hedges the matrimonial path with difficulties, will be found in Appendix C. A description is also given there of the ingenious manner in which the Church got possession of the people's property.

has been built up a system of saints' days, charms, amulets, penances, and image worship, it is difficult to introduce the spiritual conception of a Savior, the only mediator between God and man. Cuba was steeped in superstition, ignorance, and indifference—a nation without Christ.

2. - THE BEGINNING OF PROTESTANT MISSIONS

Prompt Occupation of Field. The history of systematic missionary effort in the island begins with the American conquest. As soon as it became evident that the long-locked doors of Romanism were to be unbolted, representatives of the Mission Boards in the United States began to bestir themselves, and in a very short time plans were laid for Protestant evangelization. The constitution guaranteeing religious liberty went into effect January 1, 1899. The denominations which speedily had missionaries in the field were the Northern and Southern Baptists (the latter having had a mission in Havana for some time prior to the war of liberation), the Southern Methodists, the Northern Presbyterians, the Episcopalians, the Christians, and the Friends. By agreement entered into between the Northern and Southern Baptists in November, 1898, Porto Rico and the two eastern provinces of Cuba were to be cared for by the Northern Baptists, and the central and western provinces of Cuba by the Southern body. The Friends established themselves in eastern Cuba, and the Southern Methodists also actively entered there,

and rapidly the points of importance were occupied, while the Presbyterians and Congregationalists gave their attention to the western section, and the Episcopalians made the central province the chief field of labor, although missions were started in the east at Santiago and other points.

A Glad Reception. The missionaries were received everywhere at first with joy. It was enough that they were Americans, for the Americans were regarded as the saviors of Cuba. But more than that, the common people were eager to hear the gospel which was absolutely new to them, and were equally ready to join the Protestant or American Church, without question or understanding of the spiritual nature of the Christian Church. One of the earliest missionaries¹ in eastern Cuba says that the eagerness to hear the gospel and embrace everything American lasted for some time; then came the inevitable reaction against Americans and everything identified in the Cuban minds with the United States. At the bottom of the reaction, with its distrust and dislike, was undoubtedly the work of the Romish system, for the clerical and political leaders did everything in their power to make the masses of the Cuban people believe that the Protestant missionaries were in the island to work secretly for its annexation to the United States. For a time the characteristic undermining efforts seemed to meet with a degree of success, and the missionaries had to exercise great patience and tact. But gradu-

1. Dr. H. R. Moseley.

ally the people became able to discriminate, and to have confidence in the purposes and character of the missionaries. Suspicion was bound to give way before the upright lives and unselfish ministries of the men and women who were zealously engaged in doing good. Before the first ten years of work were closed, the Cuban people understood why the American missionaries were in Cuba, and appreciated in part at least what they were accomplishing for the general welfare.

3. CUBA A MODEL FIELD

In many Ways a Model Field. Cuba is a model mission field in many respects. With its population of two millions and its compact area equal to that of a single State of the Union, as Pennsylvania; with railroads reaching into every province and populous region; with religious freedom, and a people set in a spirit of protest against a religion that had failed to meet their needs, the conditions favor the presentation of the gospel in its simplicity. Mr. Harry Wade Hicks, after his careful investigation of the various fields, says: "Several wise and sympathetic observers of religious conditions in Cuba testified that the vast majority of Cubans of all classes were Protestants at heart, and therefore more ready to listen to Christian instruction and to accept it from the Protestant leaders than would be the case if Roman Catholicism had not failed so largely in its spiritual mission. The early prejudice against American missionaries is dying out because

of familiarity with their peaceful and dignified though forceful and steadfast methods. It would be gratifying if this could be said generally of Americans and other foreigners. With an adequate missionary force on the field, a disposition to press the campaign, and a rapidly multiplying and strengthening Cuban Church, the outlook for a speedy development of pure Christianity in the island is brighter than in any other Latin country, and probably any non-christian land." Had Mr. Hicks been in Porto Rico, he would have included that island in the most hopeful class.

Christian Comity. As the work developed, the desirability of some plan of coöperation was apparent, and in 1902 representatives of missionary organizations met in Cienfuegos to consider questions of comity in their work. All of the denominations participated except the Southern Baptists and the Episcopal Church, which made the island a missionary diocese with resident bishop. The conference reached a general agreement to the effect that cities of 6,000 population and over were open to all who chose to enter, but that it was undesirable to have even the appearance of denominational rivalry in the smaller cities and towns, and that the denomination which first occupied and maintained stated services in any of these places should have the exclusive care thereof. Certain provinces were assigned along the lines stated, and there were other specifications intended to prevent the fact as well as the appearance of competition and overlapping.

While some modifications have been made in the comity plan in Cuba, and while the spirit and letter of the agreement have not always been observed as thoroughly as might be wished, yet there is reason to hope for excellent results. Comity conferences have been held, and there is an annual meeting of missionary representatives, which cannot fail to promote unity and fellowship in the common work. The closest coöperation will make for the more speedy evangelization of the island, and the building up of a strong and united Protestantism.

Union Sunday School Association. Directly in this line is the recent advance in interdenominational work in the interests of Sunday-schools. The Sunday School Association for Cuba, at its meeting in Cienfuegos in November, 1909, created an executive committee of thirty-three, for the effective prosecution of the work. The Louisiana State Sunday School Association in coöperation with the International Sunday School Association has promised to support a Sunday School Secretary for Cuba, and to publish literature approved by the executive committee, which will direct the work of the Secretary. This means much for Cuba.

4. THE FIELD AS MISSIONARIES SEE IT

A Missionary's View. A missionary who has labored for many years in western Cuba and who knows the situation at first hand, furnishes the following account of present general conditions:¹ "Of

1. Dr. J. Milton Greene.

the Cuban field as a whole I should say that it ranks with all the other Spanish colonies so far as Romish prestige holds sway among the higher classes of society and among the women generally. But so far as the men are concerned, even in the most aristocratic society, the Church is a social mold whose impress must be sought in marriage, baptism, and funeral rites as a matter of good form and social propriety, rather than as a religious force and institution. Not one in a hundred men in Cuba attend the weekly functions of the church, while disesteem, not to say positive distrust of the clergy is well-nigh universal among them. A very small minority among the fathers of Cuba consent that their wives and daughters shall frequent the confessional, and day by day the number grows less. These men say what all intelligent observers of actual conditions say, that judged by its fruits Romanism as a moral and religious system has utterly failed in its mission and has rather fostered ignorance and superstition among the people.

Attitude toward Protestantism. "But this ~~must~~ not be construed as indicating a favorable attitude toward the Protestant Church. Disbelief and a cold indifference to all that is called religious coexist in their case with a nominal adherence to Romanism. They pay a certain respect to it as one does to a souvenir of past generations which bears the family crest but is of no practical use. With many, adherence to Romanism as a cult seems to be almost inseparable from patriotism, and our

Protestant faith is often called and recoiled from as an American religion. But when we speak of the masses, and especially of the rural peasant class, it must be said that a very general spirit of inquiry exists among them for a religion that will 'make good,' and a distinguishing feature of our rural congregations is that the men outnumber the women.

Illiteracy and Immorality. "Among our greatest obstacles is the fact that not more than twenty per cent. of the adults can read, and this of course hinders greatly our progress in the instruction of the people. The utter disregard of the Sabbath, also, gambling, cock-fighting, and sensuality, with the wide-spread prevalence of falsehood, dishonesty, insincerity, and instability—all these mark a moral condition which is indeed a condition here and not simply a theory in moral philosophy. It speaks loudly and in unmistakable terms as to the inherent falseness of moral teaching in the Romish Church, that all the things mentioned above and many others not to be described have no place in the catalogue of sins to be repented of as crimes against God. This people need a new moral terminology and dictionary. Moral and religious terms which to us express most solemn and momentous truths have for them no special significance. They are all Christians because all have been baptized and confirmed. And if they must confess to certain faults they class them all under the head of 'venial sins,' for which forgiveness is easily obtained.



POTTERY CLASS

BASKET WEAVING

BROOKS INSTITUTE, GUANTANAMO, CUBA

Exemplary Converts. "Such are the fruits of Romish education or the lack of it. What might have been done by the hereditary Church here during her four centuries of splendid opportunities is exemplified in the exemplary Christian character of renewed souls in all our congregations. In saying this I do not lose sight of the impulsive, emotional, convulsive, unstable tendencies which may justly be called characteristic of the Cubans as a people, but we cannot doubt the power of God's Spirit accompanying his Word to overcome all this, as we see in so many cases the firmness under persecution, the faithfulness in spite of temptations, the self-denial when it cuts to the quick, and the liberality abounding out of poverty, as well as a tireless spirit of propagandism which scores of our incipient Christians display. I am often asked what sort of Christians our Cubans make, and I am always disposed to reply, 'Better than you and your countrymen would be if you had been situated as they have been.'

Responsiveness of Children. "To turn to a brighter side, we find great encouragement in our day-schools. The Cuban children are as a class quick to learn and very responsive to kind treatment. Affectionate in disposition, demonstrative in temperament, with wonderful imagination and memory, they are easily molded and make rapid progress under wise and efficient teaching and discipline."

5. THE EDUCATIONAL DEVELOPMENT

Vitalizing Romanism. One result of the vigorous prosecution of the mission work has been the awakening of the Roman Catholics in many places to greater activity and the necessity of adopting new methods. Still possessed of wealth, due to the generosity of the United States during its provisional incumbency, the once dominant Church is now establishing schools and colleges, to hold the youth if possible. New churches and new school buildings are being erected, for the maxim holds, "It is the child that makes the Catholic." A missionary reports that a recent demonstration on the day of the "Immaculate Conception" had thousands of children in line, and the direction of the child mind holds the power. In the children of Cuba lies the hope of the island and of our Protestant work. It is essential, therefore, that the very best school training be given to the rising generation, under missionary auspices. This is necessary, not only for the raising up of a native ministry thoroughly equipped for a ministry that will command respect and a hearing, but also for those who are going to lead in public affairs and in business.

Schools Needed. Already there are several Protestant schools established, in the eastern, central, and western parts of the island, but there is need of greatly strengthening these institutions, of enlarging them, and of increasing their number. Some attempts at theological training have been made,

but there is as yet no institution of higher grade equal to the demands of an educated ministry. In the opinion of Mr. Hicks, an enlargement of the system of Christian education is of fundamental importance, if Cuba is to have a self-directing and self-extending Church, which is of course the end aimed at. The fine beginning made for the intermediate and high school ages must be expanded till thousands of Cuba's brightest boys and girls annually receive Christian training. "To develop rapidly the number and capacity of boarding-schools," he says, "and to unify and raise the standard of the curriculum gradually, is to ensure the future leadership of the Church in Cuba. No cost is too great to pay for this result." As advance in Christian education is made and more trained Cuban leaders become available, the number of American workers will gradually diminish. This, too, is the general policy; but the native ministers must be properly trained, intellectually competent, and sufficiently mature in their spiritual experience before they can be entrusted with leadership, if the work is to hold the confidence and really win the people of all classes.

Promising Pupils. The welcome accorded to a first-class school when one is established proves how eager the Cubans are to give their children better advantages. It was my privilege to be in Cuba when the fine new buildings of the *Collegios*¹ In-

1. The Spanish word *collegios* does not mean college in the American sense, but an academy or high school grade.

ternacionales at El Cristo were dedicated, with public exercises that included among the speakers the Superintendent of Public Instruction, who, although a Catholic, expressed his pleasure at the opening of an institution of such high grade and maintained as a distinctively Christian school, where the moral as well as intellectual welfare of the students would be cared for. It was a delight to mingle with the two hundred bright and enthusiastic boys and girls, young men and women, and to note how they responded to all sides of the school life. They came from Catholic as well as Protestant families. Alert on the ball field, bright in the classroom, interested and responsive in the chapel and the school prayer-meeting, moving with the characteristic Cuban grace and courtesy, that student body would win anybody's liking. Then, at the public exercises, appropriate parts were assigned to two of the students, a young man and a young woman, and no speakers put more point and pith in their remarks than these representatives of the student body, nor would it be easy to find in any country a more creditable performance. See how the fair, creole-complexioned girl of perhaps sixteen disclosed a true appreciation of the situation in these words, spoken, by the way, in clearly enunciated English:

Bright Appreciation. "We are gathered together here to-night for a great purpose. We are here to inaugurate these institutions of learning. After many months of labor, and at great expense

we see realized in these buildings the hopes of those who have the best interests of Cuba at heart. Events are great in proportion to the aim and purpose that have given them birth. Many are the transcendental movements that have been brought before the public since Cuba took her place among the nations as an independent state. None, however, is greater than the effort that is being made in order to uplift the Cuban people by means of a liberal education. The enlightenment of our people is one of the means by which this nation can be fitted to occupy its place in the circle of independent nations. Education, based upon the solid and purifying influences of Christianity, is the only hope for the future welfare of this land.

A New Era. "In the erection of these buildings, we see firm steps taken to advance the cause of education. Only as we are prepared intellectually, socially, and morally shall we be able to progress. Our land has suffered through generations of wars, revolutions, and corrupt government. These have to a great extent banished from Cuba, not only the institutions of learning where her children could be properly trained, but have sown the seeds of ignorance and intellectual indolence. These colleges have been established to meet a long felt want. They have thrown open their doors to the youth of our land, to poor and rich alike, where they can come and drink deeply from the ever-flowing fountain of knowledge and wisdom. In these institutions, the youth of our land will re-

ceive educational advantages superior to those enjoyed by their forefathers. From these halls of learning young men and women will go forth to fight the battle of life fully equipped for the fray. And we, the charter pupils of these colleges, appreciating the good that has been done in our behalf, wish to add our tribute to that already offered to those generous souls who have made these magnificent institutions a possibility. In the name of the youth of the land and in the name of future *Cuba Libre*, we thank you."

Straightforward Address. The young man, Jorge Castellanos, who is a manly fellow and a student for the ministry, made an address full of the missionary spirit and illustrative of the character that gives hope for Cuba's future. As school addresses, our young people may profitably note these two examples. In straightforward manner the young man said:

Seed Planted. "In behalf of the students of the International Colleges, I thank you and the religious body of which you are a part, for making possible this opportunity for self-advancement. We readily believe that your sole object in planting this institution in our midst is to make your Christ our Master and his teaching our practise. We can best show our appreciation to you by proving our loyalty to him. You have planted in our hearts the seed. It is still growing but there has been some fruit, perhaps not the choicest, not the largest, for the abundant harvest is yet to come. May we not

become the leaven that shall make the home life of Cuba to be the reflection of heaven, that shall change the public life to the patriotic life, and cause the Christian life to be the sought-for life? Many of our homes are closed to the minister whom you have sent to us. More still are the hearts in those homes that are closed to the influences of Christianity. Our fathers and mothers, our brothers and sisters love us. They trust us. We can take Christ where the pastor will not be listened to. The faithfulness and loyalty and life of the Christian, as we are taught it here, we can and we will carry back to our homes.

The Missionary Impulse. "The political life of Cuba is not all that you desire, neither is it what the Cuban hopes for. We are learning a very hard lesson here. At home we sometimes do as we wish. We learn here that we must submit to the things which are best for us. High ideals and a disciplined mind, tempered with religious feeling, cannot but bespeak brighter things where such influence is brought to bear. Shall not we, then, help to make a fairer Cuba? Jesus came that we might have life and we might have it more abundantly. He said 'As the Father hath sent me, even so send I you.' Our fathers and our brothers are non-religious. Our mothers and sisters hold superstitiously to the tenets of a fast-decaying influence. We can take them a religion that has entered our hearts and made our lives clean, a religion that makes us look on the bright side of life, that makes us

less selfish. For this we thank God through Jesus Christ."

Moral Earnestness. I have heard many commencement addresses, from high school to theological seminary, but rarely have heard one that had more in it than this, and never one spoken with greater moral earnestness. There is a zeal about these converts that is contagious. The gospel is so new to them, and takes such hold upon them, that it is no wonder their testimony is effective. In all the missions the young people are organized and are developing in service, and it is the custom to give them the morning hour on Sunday, after the Sunday-school, for their service, the regular church services being held in the evening. That we have much to gain from the extension of the educational work will not be doubted by any who visit the different Christian schools already established, and see what they are accomplishing.

A Body of Trained Teachers. Then, as another result, a large body of trained teachers will prove an invaluable asset in the Christian campaign. Many of the more intelligent and cultivated people patronize private schools, both for social reasons, and because of more efficient teaching. The government system of education is unfortunately greatly hampered because of lack of trained teachers. In this respect Cuba resembles China. She looks to the Christian mission school for her best-trained teachers. To meet Cuba's need for skilled teachers is one of the greatest opportunities before

the missions. It is doubtful if any other need is so great as for the immediate establishment of well-equipped normal schools. To meet this need would help in a wonderful degree to prepare the entire population for Christian teaching.

Provision of Christian Literature. Another great need is for an increase of the volume and scope of Christian literature suited to the mental and spiritual capacity of the people. This should include a good periodical literature, books and pamphlets to encourage the reading and study of the Bible, a good choice of theological and exegetical works for the preachers and pastors, devotional books for the common people, graded Sunday-school material, and particularly a line of booklets and larger works dealing with the progress and achievements of the Protestant faith in Christian lands, as well as in other mission fields. Here again it would seem that co-operation between the missions is indispensable to move quickly and effectively in providing the common people with the means of self-culture and spiritual growth. Now that the Sunday-school literature is to be furnished by the interdenominational Sunday School Association, it should be easy to do the further work of publishing largely in the same way.

6. WINNING BY UNSELFISH SERVICE

Misrepresentation of Protestantism. The reports made by some who have become active church workers indicate that misrepresentation of Protes-

tantism is a common method employed by priests. The impression is conveyed by this means that in the United States Protestant Churches and members are so outnumbered and their influence so subordinate to the strength and influence of the Roman Catholic Church that no one in Cuba should be misled by what the missionaries say and do. For these missionaries, they say, are only the most inferior of all the ministers and workers, and are not worthy to become religious teachers in Cuba.

Winning Power of Service. But by their fruits the missionaries and their gospel are known. An increasing number of intelligent Cubans, and multitudes of the country people have come to recognize that intolerance and misrepresentation cannot prevent Protestant doctrine, example, and institutions from being trusted and cherished by those who are sincere in their search for a Savior who saves. The impact of Protestantism is therefore causing the Roman Catholic Church to improve its methods and teachings. The attitude of the missionaries and Christian Cuban leaders is one of unvarying devotion to the interests of Cuba, as a nation, and to the Cuban people in their upward course in matters of religion, education, industries, commerce, and home life. Patience, self-sacrifice, and genuine sympathy and love characterize their daily dealings with the people. These constitute their reply to misrepresentation and opposition, and they are winning the battle. There are many evidences that this is true. The best schools of many



FIRST CONVERTS AT PINAR DEL RIO, CUBA
 FIRST NATIONAL CONVENTION OF YOUNG PEOPLE'S SOCIETIES AND
 SUNDAY SCHOOLS, 1906, MATANZAS, CUBA

cities are under Protestant auspices because they have the best methods and teachers, and therefore the best results. A small Protestant chapel will often have a larger audience than an enormous cathedral, while the attendance of men and boys at Protestant churches amazes the observer by comparison with the small number of men at the Catholic services. In one city by count the Sunday attendance at four Protestant chapels equaled that of twelve Catholic cathedrals and churches.

7. WITH THE WORKERS

Manifest Christianity. A tour of the missions in Cuba is something that you will never forget. The experiences are such as could not come to an ordinary tourist. As a Christian visitor from America, inspired by the same interest that led the American missionaries to the island, you are welcomed by the Cuban converts with whole-souled hospitality. The best they have is yours. The joy they feel is written in their faces. And in those same faces is reflected the light of the new-found faith. It is not imagination that the expression of the Christian Cubans is different from that of other Cubans. For one thing, the mind has been awakened as well as the spiritual nature quickened. The eye has a brightness quite uncommon. Then, there is such eagerness to hear the preaching, such naive curiosity tempered by the native courtesy, such a hovering about you with sincere interest, that you are strongly attracted to these people.

Reaching the Men. One thing that impressed me was the number of men I saw in the little chapels, as compared with the almost complete absence of them in the Catholic cathedral and churches. Looking in on a Sunday morning at the great cathedral in Santiago at mass, there was a little group of people, scarcely forty, all women and children. At a Christian Endeavor service a little later there were present more than a hundred and twenty-five persons, half of them young people, including a dozen young men, and among the elders nearly one half were men. There was a delightful promptness in the taking part in prayer and testimony, too, and the whole scene was in striking contrast to the ceremonial and show in the vast but well-nigh empty edifice on the plaza. At the evening preaching service in the chapel there was a much greater audience, and a large proportion of men. At the close there was such a reception as warmed the heart. The Spanish greetings and the gratitude expressed to those who had sent the missionaries with the open Bible and simple gospel to Cuba, to lead the way into a new life, were affecting in their genuineness.

Influence of the Missionaries. Everywhere it was the same. The manner in which the missionaries were accosted as they passed along the street, the smiles of the children as they passed, the evident esteem in which the Christian workers were held, proved that the influence of their character and unselfish service is widely felt and appreciated.

One of the strangest experiences of the missionaries is to marry couples whose grown children stand by as witnesses, this legal union being a prerequisite to acceptance for Church-membership. These people, hundreds and thousands of them, are not bad or immoral. Forced into a social condition of concubinage by the exorbitance of the priests, they welcome as a rule the new order, which they recognize as right. It is a novel thing to have a minister who charges no fee, who teaches the true mode of family life, and is ready to marry them, to bury their dead, to serve them in every way possible, all without money price. A missionary told me only a few days ago that the priest in his little city said to him one day, as they met on the street: "You Protestants make a great mistake in marrying the people free; you might have made a good thing out of it, for nearly all the people are anxious now to be married, and they go to you." How any one could serve for love was beyond the poor man's comprehension. Not so had he been taught.

New Moral Standards. The Cuban people know the difference, and realization of this fact is not only changing public sentiment toward the missionaries, but changing lives. The moral standards are set up by the Christian churches, and the whole moral tone is slowly but surely undergoing elevation. Cuba is getting a new conscience, a new consciousness, a new creed. The children in the Protestant schools are receiving a training that reacts upon the home life. The Cuban families are affec-

tionate and loyal, as the missionaries testify, and this affords opportunity for effective service. The home life has lacked ambition, purpose, intelligent management, mental stimulus. In a word, the religious motive has been wanting. Without books, or even capacity to read, without aspiration, the condition is one either of dull routine or of ceaseless work.

Woman's Mission. But go with the woman missionary into one of these homes, where the light of the gospel has shined; where the mother has found a new motive in life; where the children have learned to read; where the efforts to improve the conditions are evident—there you see the inspiring and beautiful ministry that only a consecrated Christian woman worker can render. Many more such workers are needed. They are welcome, safe, loved. One of these noble women, who has given ten years of her life to this work among the poor people, mostly in the rural districts; who has doctored the sick children, helped the mothers clean their homes and tidy up their children and themselves, eaten their simple fare and slept on their rugs, been like a ministering angel to them, so that some of them believe her to be a saint—this overseer of a great parish many miles in extent, over which she travels by day and night, told me that she had been in many novel situations, but never once had met with insult or annoyance. On the contrary, she has been treated courteously and with utmost kindness, and has found greatest difficulty

in declining, without wounding sensitive feelings, a hospitality that was sometimes more cordial than attractive. She added that it would be impossible to go about in the States as she did with perfect safety in Cuba.

Missionary Zeal. The Cuban converts are full of missionary fervor. As an illustration, an American making a missionary tour says that on the road one day he met three native brethren, and was informed that one of them was a school-teacher, another a workman on the highway who engaged in evangelistic work at night, the third a timekeeper for the workmen, who was reading his New Testament between times, and also active in evangelistic work. By the impelling power of the new life in such converts as these, Christ is being made known to multitudes. At another point was found a Christian shoemaker, who had Scripture texts and gospel mottoes in large type posted up in his place of business; prominent among these was this one: "*Salvacion del alma no puede ser comprado*,"—the salvation of the soul cannot be bought. This man was suggestive of William Carey. These are not isolated instances. It is rather the exception to find a convert who is not making his faith known wherever he goes, and seeking some kind of definite Christian work.

Patient but Hopeful Work. You discover that all the missionaries, whatever the denomination, have the same testimony, and the same hopeful feeling concerning the work. Dense spiritual ignorance

there is, to be sure. It requires patient work often to gain an entrance for the truth. But there is great reward when conversion really takes place. Many of the native preachers are developing evangelistic gifts and making steady advancement in knowledge of the Bible and of true doctrine. Nor are the converts confined to the lower classes of the people. On the contrary, it is common to find the best people in the communities in attendance upon the Protestant services and in the membership of the churches. If the missionary is intellectually fit for his work, he may expect to have the alcalde (mayor), the judge, the teachers, and the most intelligent people, in his audience. There is an open door to all classes, and indifference is the chief barrier to be overcome. The very name of religion has been made a byword and become hated by many on account of their past experiences. Now that they are free they severely let alone a form of religion that would never let them alone when it had power. To overcome this prejudice against religion is frequently the hardest thing.

A Striking Plea. How could one fail to become interested in a mission field where occur such instances as the following: A missionary in Santa Clara while preaching observed two strangers in the congregation. At the conclusion of the service he sought an interview with them, and they proved to be the mayor and the principal of the school in a town of 2,500 population, situated about forty miles away. They urged him to come at once with them

and preach to their people. He told them he could not, then, but would come as soon as possible. Meanwhile, he suggested to them to take back with them some Bibles, tracts, and other books with which to teach the people until he could come. They returned and did as he bade them. As a result, a score or more people have been converted. The principal of the school, Bible in hand, has gone from house to house, not only in the town, but throughout the beautiful valley, teaching the people. He heard of the conference at Santa Clara, obtained a day's leave of absence from school duties, rose at midnight, mounted a mule and rode away to make appeal for help on behalf of his people.

The Macedonian Cry. "When he came into the conference, and I was informed who he was and what was his mission, I gave him an opportunity to speak. With deep emotion he spoke about as follows: 'When the public school was established I was put in charge. As the people began to learn and to have quiet after the war they began to reflect on religious things. They had no one to guide them, however, no priest or preacher. They came to me as the teacher, with their questions. They asked me if there was a God. What was the soul? and what of the future life? I told them that I could not tell them about these matters, because I, too, was ignorant. But they said I was the teacher and ought to know. I replied that I could not know, having never been taught. I told them I hoped that if there was a God he would send us

some light, and that we must wait for the light. A short time afterward the mayor and I were walking together in Santa Clara, whither we had come on business. We heard the singing in this chapel and entered. Then Brother Sewell preached, and when I heard him I said: "God has sent the light we have been longing for." Brother Sewell gave us the books, and we went back and did the best we could. Then he came and preached to us. Now a number have been converted; and many others are deeply interested. Give us more of the light! Give us a preacher! Give us a church!

"Nothing I have ever heard," says the narrator, "has moved me more. The man proposes to pay \$10 a month out of a salary of \$60 a month, though he is a man with a family to support. He assures a lot and some money from the people. What could I do but promise what he asked? Such an appeal must not be denied."¹

Destitution to be Supplied. This spirit of earnest inquiry, of desire for something better, of generosity, is characteristic. Through all the provinces are to be found similar appeals, similar efforts to secure help. The Macedonian cry is a familiar sound to the missionaries in Cuba. Here is one further illustration that must quicken our interest. It is given me by an American woman² whose work is in Santiago province, and tells of a man who

1. Bishop W. A. Candler, Methodist Episcopal Church, South.

2. Miss Anna M. Barkley.

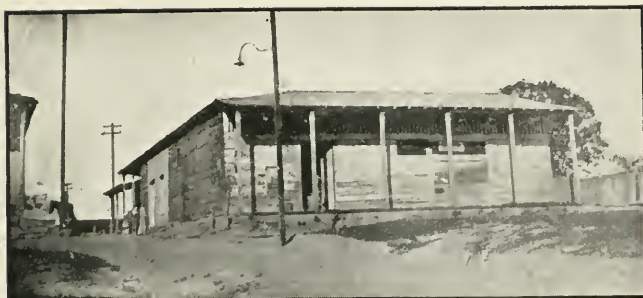
came to her with this story: "Last week I was in ——, in the railroad station waiting for a train. I sat near some people who were talking about the 'new religion.' I went over and sat by them and talked awhile, and I asked them if they would give me one of the Bibles they said had helped them so much. They told me they had no Bible to give me, but when I came over to this town, if I would look up the teacher here, I would be given a Bible. I went up home to my village and told the men of my village about the 'new religion,' and they told me to be sure to bring the Bible to their town and to get somebody to come and preach to them. The man was mayor of a large town in the mountains about thirty miles from Santiago. He said, 'I came down here for a case in court. My work is over and I am going home. Tell me something about this religion.' I talked with him a long time and gave him some papers and a Bible. Then he said: 'When can a man come to our town to preach?' I had to reply, 'There is no man who can come now to your town to preach.' He was very sad about it, and as he stood out in the street arranging the Bible and papers in the saddle-bags on his mule he turned about suddenly, put out his hand with a pleading gesture, and said: 'Now don't forget to tell your people that just as quick as they can they must send a man into my village to preach the gospel, if it is only once.' That was eight years ago, and to this day no man has ever gone into that village with the Bible. It is only one case among hun-

dreds. How long shall they wait to hear the gospel, if only once?"

8. THE OUTLOOK

A Nation in Transformation. In the missionary work represented by Protestant missions is the best hope for the future of Cuba. There must be a deal of uplifting, of change, of improvement. The moral standards must be raised, and new ideals must be introduced. The Cuban people have generations of bad training and no training to outgrow, new habits to form, new customs to adopt, before they can reach the condition of civilization which they ought to have. The best promise for the future lies in the fact that so many of them welcome the missionary efforts and comprehend at least in part what these undertakings mean. The forces of Catholicism, of indifferentism, of spiritism, of frivolity and vice and greed have to be overcome, transformed, or exorcised. The task is not that of a day or a generation, and progress must be slow. But, on the other hand, a remarkable beginning has been made. The children are the field of hope and quick promise. In our missions we have touched the life of the people at many points, and introduced a new manner of life that is at work like leaven. The value of these centers of new life is inestimable. Each year marks steady growth and more solid establishment of the work. Evangelization and education go hand in hand.

In view of the rapidly growing membership of



COCKPIT THAT BECAME THIS CHURCH SITE
BAPTIST CHURCH, GUANTANAMO, CUBA

the mission churches, the developing spirit of tolerance accorded missionaries and their work, the profound impression already made on the people by the superior character of the religious institutions permanently established among them, and the influence of the many Cubans who have received intellectual and spiritual benefits, the outlook for pure Christianity is bright. The expansion of Christian educational work by the multiplication of boarding-schools, and the organization of the institutions of higher learning so imperatively demanded, will result in the training of an increasingly capable Cuban leadership for the churches. Thirty years of such training should work mighty transformations in the religious life of the whole population. The errors and limitations of Roman Catholicism will be reduced as a result of the wholesome and forceful stimulus of Protestant methods and teaching. The multiplication of schools under government and independent auspices will lessen the percentage of illiteracy and thus make the propagation of error less possible. The objective to establish and develop a self-supporting, self-directing and self-extending Cuban Church at the earliest possible day is an ideal, a high and comprehensive conception of missions which, if followed by all the Christian agencies at work in the island, cannot fail in a half century to uplift the people in their physical, industrial, social, mental, moral, and spiritual life. For this great end all should unitedly pray and work.

Debt of North American Churches. The churches of North America owe Cuba as great a debt in matters of religion as the United States government owed when it broke the shackles of Spanish political tyranny and misrule. Those who study this book may aid substantially in the service of love for the Cubans by praying for the prosperity of the infant Protestant Churches, by aiding in financial support of the missions, and by enlisting as many volunteers as may be needed for service in the island.

QUESTIONS ON CHAPTER IV

AIM: TO REALIZE THE NEED AND OPPORTUNITY FOR CHRISTIAN MISSIONS IN CUBA

1. Enumerate the principal results of the Roman Church in Cuba.
2. Was the Roman Church prohibited in any way from carrying out its purpose in Cuba?
- 3.* What evidence have you that the Roman Church has failed to meet the social, intellectual, and religious needs of the people?
4. May we reasonably expect Protestant Christianity to improve the moral tone of a people.
5. Do you believe that there was a real need for Protestant missions in Cuba when the Protestants entered? Give reasons.
6. What are the special advantages of coöperation among the various denominations?
7. Do you believe we send missionaries to make people Christians or members of some denomination?
8. Sum up the principal obstacles to Protestant missionary effort in Cuba.

9. In what respect can mission schools do a work that the ordinary secular schools cannot do?
10. What conclusion would you reach regarding the value of mission schools after reading the addresses of the two young Cubans?
11. Why do we maintain denominational colleges in the United States?
12. Can you give any reasons why you would consider schools of this type more important in Cuba?
13. Why should the Church emphasize the importance of trained leadership?
14. Why should missionaries be so anxious to provide Christian literature in Cuba?
15. What have been the principal results thus far of Protestant missions in Cuba?
16. How many Protestant Christians are there? (See statistics, Appendix F.)
17. Do you believe that the rate of increase will be more rapid in the next ten years? Why?
18. Upon whom does the responsibility rest to respond to the requests that come from the people for missionaries?
19. Is our responsibility increased because of the relation of our government to Cuba?
20. Will the task ever be easier to win Cuba for Christ than now?
21. Sum up what you consider the present opportunity for Protestant missions in Cuba.

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PART II—PORTO RICO

PAST AND PRESENT IN PORTO RICO

The history of Porto Rico falls naturally into eight divisions:

1. Discovery, 1493.
2. Settlement, 1508-1509.
3. Subjugation, 1509-1544.
4. The Dark Centuries, 1544-1815.
5. The Colony, 1815-1870.
6. The Province, 1870-1895.
7. The Awakening, 1895-1898.
8. The American Occupation, 1898.

Porto Rico and Paradise begin with the same letter. The coincidence does not end with the initials. With two or three features changed—features in which the process of change has now begun—Porto Rico would be a heaven on earth. God and man have made the island what it is. So far as God made it, it is already a paradise.

—*L. C. Barnes*

To-day Porto Rico may aptly be termed a "land of problems," because everything in the island is in a formative or reformatory stage, and it is impossible to tell what the ultimate results will be.

—*C. H. Forbes-Lindsay*

The United States has other "gardens" committed to its care . . . but our real garden, whose soil is "rich with the spoils of nature," is in the blue waters of the Atlantic and beneath the tropical sky to the north of the Caribbean Sea.

—*Joseph B. Seabury*

V

PAST AND PRESENT IN PORTO RICO

I. THE PORTO RICO OF YESTERDAY¹

Discovery by Columbus. A fourteen hundred and twenty miles sail slightly southeast from New York without sight of land brings you, on the fifth day, to Porto Rico,¹ smallest island of the Greater Antilles' quartet. On the northwestern coast, south of the present town of Aguadilla, stands a granite monument in the form of a cross bearing this inscription:

1493

19 DE NOVIEMBRE

1893

which tells you that at this point Christopher Columbus, on his second voyage from Cadiz, in Spain, first landed, planted the cross, as was his custom, and claimed the island, to which he gave the name of San Juan Bautista (St. John the Baptist). The

1. In this study, we shall not, as a rule, use the Spanish spelling (Puerto Rico) of the name. The spelling, Porto Rico, has been approved by the Board of Geographic Names and adopted by congress.

discovery took place three days earlier,¹ the Admiral meanwhile exploring the southern shore. He remained at Aguadilla (The watering-place) for two days, finding there what was apparently the seaside pleasure village of a native chief, but at the time wholly deserted, much to the discoverer's disappointment. So attractive did the land appear to him that he named it Puerto Rico (Rich Port). Then he sailed on to San Domingo.

Early Name and Population. The ancient name was Boriquen, or Borinquen—"the Land of the Valiant Lord." The inhabitants were called Boriquens, although this tribe formed only one portion of the West Indian aborigines. Another division was the Caribs, the people of the Lesser Antilles. The natives of the Bahamas, Cuba, Haiti, and Porto Rico were a mild agricultural people, while the Caribs were warlike and ferocious. There is no conclusive belief that they were cannibals, but they were generally feared. Thus Porto Rican life has known not only isolation, but mingling of tribes with tribes, of races with races—a rare mixture of blood. The population at the time of discovery has been estimated as high as 600,000 and as low as 16,000, with midway figures put at 30,000 and 100,000²—the latter by Commissioner H. K. Carroll, who was sent down to investigate the island generally by our government as soon as it got pos-

1. One year and nineteen days after his discovery of Cuba, October 28, 1492.

2. Report on the Island of Porto Rico, 12.

session. The margin is certainly generous even for guessing.

First Explorers. In the settlement of Boriquen Columbus had no part. The real founder of Porto Rico was Ponce de Leon, who had been with Columbus in his second voyage. By Governor Ovando of Santo Domingo he had been given the rank of captain. Hearing from the natives of Porto Rico that there was gold in their island, Ovando was glad to have Ponce explore. In command of a caravel, with Indian guides and three hundred men, Ponce sailed in 1508, landing near Aguada. The local chief, Guaybana, received the Spaniards with great hospitality. Both diplomacy and reverent fear were evident in the event. The explorers were feasted, dances were held in their honor, games played to amuse them, and Ponce and Guaybana exchanged names as a mark of brotherly affection. Ponce received the chief's sister in marriage. The door was wide open to the friendly invaders, and to them were revealed the gold-laden river bottoms.

Towns Settled. Ponce explored from Aguada as far as the present San Juan. In 1509 he returned to La Espanola with samples of gold, while a party was left behind. They in the same year built Caparra, the first settlement on the site of the present Pueblo Viejo (Old Town). It was later called Porto Rico, and transferred in 1521 to the present site of San Juan. The Spaniards very early had called the island San Juan Bautista de

Puerto Rico. They had plenty of leisure to use interminable names. It was between 1511 and 1521 that the capital city came to take the name at first given to the island, while the island was known as Puerto Rico.

Relation with Natives. The subjugation which followed was tragic. Because of his right as son of the discoverer, Diego Columbus became governor of the island in 1511 in place of Ponce. With the help of the Indians, whom they cruelly treated and enslaved, the gold seekers were still hard at work. In 1511 more than a thousand defenseless and innocent natives were distributed among eight taskmasters in the getting of gold. This system of "repartimientos," or distribution, was initiated by Christopher Columbus. Against such slavery even the peaceful Indians rebelled. A general uprising occurred in which hundreds of Spaniards were killed, although they were finally successful. Further distributions were made, with slavery and slaughter of the natives, until in 1544, when the king of Spain ordered their liberation, only about sixty were found to avail themselves of the privilege. Porto Rico was subjugated. Her life had been given in vicarious sacrifice to Spanish greed for gold.

The Dark Age. The remaining decades of the sixteenth century saw only strife and trial in Porto Rico. Many of the negroes imported from Africa to do the work of the slaughtered Indians escaped to the mountains, whence they made raids upon their

would-be masters. Fierce hurricanes visited the island in 1515, 1526, 1530, and 1537, destroying many towns and leaving want and suffering. The few remaining Spaniards were in constant quarrel among themselves. Porto Rico, at the beginning of the century "as populous as a beehive and as lovely as an orchard," was now a jungle. Only "about 400 inhabitants, white, black, and mongrel," remained.

2. COLONY AND PROVINCE

Two Brighter Centuries. With the beginning of the seventeenth century conditions brightened. For two hundred years Porto Rico had a period of comparative independence, or self-dependence. Spain was too much exhausted by wars with England, Holland, and France either to help or hinder her possible existence and growth. In 1765 Porto Rico had 29,846 inhabitants, besides 5,037 slaves. By 1800 the number had risen to 138,758. Whites and blacks mixed indiscriminately. Viewed from the internal situation Porto Rico was essentially at the same stage of development at the beginning of the nineteenth century as three hundred years before—"a Catholic colony following a patriarchal life."

A Spanish Colony. Porto Rico did not become a colony of Spain in any real sense until 1815. Before this time it had no share in the Spanish government, and Spain had but slight share in the affairs of the island, which was held as a convenient watering station for Spanish ships and place of ban-

ishment for Spanish criminals. The Spanish dwellers, though loyal to Spain in an indifferent way, had no status above that of the negroes and mongrel natives. In 1815 appeared a decree entitled "Regulations for Promoting the Population, Commerce, Industry, and Agriculture in Puerto Rico." Now came the real turning of the tide. Previous to 1778 Spaniards only could settle. From 1778 to 1815 any Catholic workmen might be admitted, but after 1815 the doors were open to all. The decree, says Van Middeldyk, "embraced every object, and provided for all the various incidents that could instil life and vigor into an infant colony."¹

Later Phases of the Period. With this decree many of the wealthiest and most enterprising citizens of Venezuela, Colombia, and Santo Domingo came to Porto Rico to live and work. It is said of the administration of Governor La Torre (1825-1834), that during its last seven years more was accomplished for the island and more money arising from its revenues was expended on works of public utility, than the total amounts furnished for the same object during the preceding three hundred years.

A Province of Spain. In 1870 Porto Rico was made a province of Spain, instead of a colony, thereby acquiring the same rights and government as existed in the mother country, with representation in the Cortes, elected by universal suffrage.

1. *History of Puerto Rico*, 155.

Her nominal position, therefore, was much better than that accorded to Cuba, and absence of revolutions was conducive to prosperity. On March 22, 1873, an event of moment took place when 34,000 slaves were liberated. A vivid statement has been made by Dr. Tulio Larrinaya, Commissioner of Porto Rico at Washington:

Voluntary Abolition of Slavery. "Porto Rico is the only country in the world that abolished slavery voluntarily and deliberately by the will of her own people. We, the slaveholders, abolished slavery there. It was done in a night, without bloodshed and without friction. When by chance we secured representation in the Spanish Cortes, our people united with the Spanish Republicans and passed a law that accomplished that result. The cable flashed back the news to our country, and on the following morning every slave in Porto Rico rose from his bed a free man. We not only did that, but we paid the slaveholders for their slaves. For that purpose we contracted a loan which, in principal and interest, amounted to \$14,000,000. I believe that this is something of which we may justly be proud; and it was an achievement which has not been accomplished under similar circumstances by any country in the world."¹

Coming under the Stars and Stripes. The last years of Spanish rule in Porto Rico witnessed rapid and surprising changes. The seven years, 1873-80,

1. Annals of the American Academy of Political and Social Science, 1905, Vol. XXVI, 55.

saw the exact reverse of the prosperity which seemed to dawn in 1815. Both Spain and Porto Rico were reaping the fruits of more than three centuries of miserable selfishness. The island was paralyzed. The Porto Ricans made no strong attempts at freedom from Spain until after Cuba in 1895 refused the laws for the administrative reorganization of Spanish control. Porto Rico then became a willing follower in revolt. The royal decree of November 25, 1897, gave autonomy to Porto Rico, as well as to Cuba, but conditions were not much bettered. Though the island had a premier, house of representatives, and the other forms of republican government, it was still under the Spanish oligarchy. The yesterday of Porto Rico came to an end when, on July 25, 1898, the island became a part of the United States, and the Porto Ricans, without any voice in the matter, found themselves transferred from one master to another.

Spanish Misrule. The Porto Rico of yesterday has a heavy bill of charges to lay against the Spanish government and the Roman Catholic Church—for it was Church and State combined in unholy alliance in Porto Rico, as in Cuba, with the heavier responsibility resting upon the Church. While there was a nominal government of fair form on paper, in fact the rule was a feudal despotism in which the people had no effective part, precisely as in Cuba. From the day (March 2, 1510) that the cruel Ponce de Leon became first governor of Porto Rico to October 18, 1898, when Manuel Macias



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VILLAGE STREET IN THE INTERIOR
FARMING WITH STICK PLOW AND OXEN

left the governor's chair, the record of the 117 governors was far from creditable even to Spain.

Causes of Former Evils. Four causes are mainly responsible for the evils of those old days. These are: (1) The tyranny of the Spanish rulers; (2) the economic oppression of the people; (3) the degeneracy of the Church; and (4) the neglect of education. Merely to name these points is almost sufficient. It is true that the Porto Ricans suffered less in many ways than the neighboring Cubans, but that was because there was less chance for corruption and less room for large schemes of spoliation.

Economic Possibilities. The economic possibilities of Porto Rico were stupendous. The island had no provincial debt. The Spanish rulers were exploiting for their own gain the island's resources and laborers. All remunerative positions were filled by them, but they did little to develop the island. The census of 1899 showed that of about half a million persons of working age, 183,635 were without employment. Out of a total area of 2,347,520 acres, only 464,361 acres, or 20 per cent., were under cultivation. Mr. Fowles describes the menial service of the natives:

Poverty among Laborers. "This class of labor brought from thirty to fifty cents a day, Mexican money. Even then the laborer did not have regular work, and on some plantations he received his meager pay in tickets on the owner's store, where prices were often exorbitant. These facts explain why

out of a population of a million people more than three fourths lived in poverty. Without means to buy nourishing food, they subsisted on such fruits and vegetables as they could secure, and, as they were able, they added rice and salt codfish to their frugal fare. The pangs of hunger were often relieved by the use of rum or tobacco, and the result of such a mode of life is now discernible in the weak and anemic condition of great numbers of the poor.'"¹

3. THE PORTO RICO OF TO-DAY,

Success of American Troops. The year 1898 was of great moment to Porto Rico. When war with Spain began, her colonies were exposed to our attack. All happened mercifully for the little island. General Miles embarked with 3,554 officers and men for Porto Rico. Landing on July 26 at Guanica, instead of at San Juan, as was expected, the nineteen days of the campaign brought a series of embarrassing surprises to the Spanish troops. When reenforced the American soldiers numbered 9,641 against 18,000 Spanish. There were only four real fights in the campaign, with a Spanish loss of 450 men killed and wounded, and an American loss of 43. Then came the protocol of peace, August 12, and orders to cease hostilities. Porto Rico was ours, and the American soldiers were hailed as the bringers of freedom, while the stars and stripes were regarded as the assurance of per-

1. *Down in Porto Rico*, 126, 127.

sonal liberty and fortune. "*Viva los Americanos!*" was the constant cry.

A Historic Scene. A graphic description of the change from the old régime to the new, given by an eye-witness, is here condensed. In front of the Governor's Palace there stood, a little before twelve o'clock at noon, on October 18, some two-score officers of the American army and navy, all in so much of dress uniform as their campaign outfit permitted. With them were six or eight civilians, some in dress and some in frock coats. These were foreign consuls and members of the insular government of the island of Porto Rico. Immediately in front of this group, facing the arched portal, stood the regimental band and two battalions of the Eleventh United States Infantry. Their uniforms consisted of campaign hats, blue flannel shirts, khaki trousers, and brown leggings. They presented no brilliant spectacle, those tall, sun-burned soldier men, but the Spaniards in the western part of the island ran away from them a few weeks before. Behind the infantry, Troop H of the Sixth United States Cavalry sat on their big bay horses, with drawn sabers. On the balcony of the palace stood a little group. Outside the military lines and up the adjacent streets, on roofs and balconies, and at the windows of the palace and other buildings of the vicinity, were soldiers and civilians, ladies and children.

A Turn in History. Just before the stroke of noon all movement ceases, all voices are still. The

heads of officials and spectators are bared. There is an instant of impressive silence. To all save the shallow and the thoughtless the moment is one of deep solemnity. Many eyes are wet, and many a lip quivers with intensity of feeling. Into the grave of the past there fall four centuries of history of Spanish power in sea-girt Porto Rico. It is the end of a long life, misspent if you will, but venerable in its antiquity if in nothing else. Then upon the hushed air there sounds the musical note of a distant bell slowly striking the hour. Upon its third stroke a second bell chimes in, and then a third. While they are still sounding, there comes the roar of the signal gun, fired from the walls of the old Morro. Before the sound of the gun has died away, the band strikes up the sweet strains of our national anthem, as the stars and stripes are slowly hauled to the top of the flagpole on the palace by Major Dean and Lieutenant Castle, of General Brooke's personal staff. With the dying notes of "The Star-Spangled Banner," the spectators give three hearty cheers, the inevitable enthusiast howls "tiger-r-r-r," and the ceremony is over.¹ October 18, 1898, was the birthday of Porto Rican freedom, although technically the island belonged to Spain until the exchange of ratifications on April 11, 1899.

Military Government. "The Department of Por-

1. A. G. Robinson, *The Porto Rico of To-day*.

to Rico" was the name given to the special military government which lasted in the island from the withdrawal of the Spanish troops until May 1, 1900. Major-general John R. Brooke was governor until December 9, 1898, when his place was filled by Major-general Guy V. Henry, who, on May 9, 1899, gave place to Brigadier-general George W. Davis. A more ideal transition from four hundred years of constraint to republican democracy would be difficult to find. Porto Rico, with false and inadequate ideas of American institutions, and with sanitary conditions requiring radical improvement, seemed to need just what the military rule provided. The army itself as a police force, its medical corps for sanitary service, its engineer corps for the construction of highways and bridges, and its paymaster's department as a public treasury, gave to Porto Rico, ready-made, a well-adapted governmental supervision. During this period helpful changes were made in the judicial organization of the island, in the criminal code, and in the system of taxation. The military government proved itself to be almost indispensable, though it was sorely tested by the conditions brought about by the hurricane of August 8, 1899. The military officers had to take charge in this case of the local town governments. Though this form of rule was the only available means of bridging the gulf which was inevitable in the attempt to unite sixteenth and twentieth-century life, it was not American in prin-

ciple, and it was not in keeping with the rising spirit of democracy. Hence it could be only a transition.

The Civil Government. The civil government of Porto Rico was provided by the Foraker law, which passed the United States Senate April 12, 1900. Under the provisions of this act this government consists of a governor, a secretary, an attorney-general, a treasurer, an auditor, a commissioner of the interior, and a commissioner of education, each appointed by the President and to hold office for four years. With the exception of the governor these six officers, together with five native Porto Ricans, who also are appointed by the President, constitute the Executive Council, which, besides acting as an advisory council to the governor, forms the higher branch of the Legislative Assembly. The lower house of the assembly is called the House of Delegates. It consists of thirty-five members elected biennially. Porto Rico is divided into seven districts for the purposes of this election. A vote of two-thirds of the legislative assembly overrules a veto by the governor. The judicial department of the government is equally simple. The judicial power is vested in a supreme court; in five district courts, one for each judicial district; in municipal courts; and in the justices of the peace.

4. PROBLEMS AND PROGRESS

Four Phases. There certainly are problems in Porto Rico, and there is progress as well, and one

because of the other. Consider four phases of the problems and progress of the Gem of the Antilles: (1) Health and sanitation; (2) education; (3) economical welfare; and (4) government.

Health and Sanitation. Among the prevailing diseases of the island are consumption and malarial fevers, pneumonia, congestion of the lungs, bronchitis—thirty-one per cent. from this general class of causes affecting the lungs. Then the widespread immorality and the use of tobacco and rum by the young of both sexes have led to serious physical results. But the disease far outranking all others is tropical anemia, commonly known in the South as "hookworm," and now receiving expert study and treatment in our own country. After thorough investigation it was reported in 1904 that more than 800,000 of the 1,000,000 inhabitants of the island were sufferers from this disease, which saps the energies and shortens the life of its victim. Ninety-five per cent. of the population outside of the cities and larger towns was said to be infected, and ninety per cent. of the adult laboring population. Think what it means that the cause of the disease was discovered by Dr. B. K. Ashford, an army surgeon, and that 250,000 cases have been successfully treated!¹ The eradication of this disease means the physical renewal of the Porto Rican people and the development of a sturdy population. There is no doubt that tropical anemia will be as

1. "Porto Rico Under the American Flag," *Outlook*, June 26, 1909.

completely stamped out in Porto Rico as yellow fever has been in Cuba. Smallpox used to scourge the island, but every inhabitant was vaccinated in General Henry's time, and that dread epidemic has disappeared. The science of sanitation, unknown to the Porto Rico of yesterday, has been introduced, with the result that it was stated in 1906 that the death-rate was lowered within two years by half.¹ Dr. H. M. Hernandez, president of the board of health, reported that there were 13,821 fewer deaths in 1901-2 than during the previous year.² Porto Rico has already become not only one of the most healthy of the tropical islands, but is an ideal winter resort for well-to-do Americans.

Education. Education has been and still is the greatest need of Porto Rico. Schools were practically unknown until the nineteenth century, and illiteracy was the common lot, although the better classes of Porto Ricans were ambitious for education. Efforts were made to maintain schools, but the grade was pitifully low, and it is safe to say that when the Americans took possession there was not a properly equipped and well-manned school on the island, and there was only one schoolhouse. This in face of the statistics that on December 31, 1897, 22,265 pupils were enrolled in the Spanish schools. The new régime immediately began the establishment and improvement of the schools. In the American schools of June 30, 1902, 42,070 pu-

1. *World's Work*, January, 1906.

2. *Outlook*, July 11, 1903.

pils were enrolled; and during the next school year there were 70,216 different pupils enrolled, or about one fifth of the total population of school age. At present there are 1,130 American schools in Porto Rico, all of them well filled. The University of Porto Rico, at San Juan, with its normal and agricultural departments, was opened in 1903. The first class was graduated from high school in 1904. "It is probably safe to say that to-day 100,000 children in Porto Rico are receiving school instruction, as against 25,000 six years ago," wrote Bishop Van Buren in 1905. "But, gratifying as this is, it is not a point at which we may rest satisfied, for the reason that there are 350,000 children of school age without educational facilities."¹ To-day every town has its graded school with buildings equal to many of the same class in the States, and the rural schools are rapidly increasing. Where the Spanish government for a decade or two spent \$35,000 a year on the schools, the appropriation now is considerably above \$1,000,000, and schoolhouses dot the island. In this fact lies the hope for the future. The Porto Ricans have cause to be grateful to the United States for ample educational facilities, so far as these can be provided by the state.

Economic Welfare. How has the United States promoted the economic welfare of Porto Rico? This is to ask, How has the agricultural industry

1. J. H. Van Buren, "Present-Day Porto Rico," *Outlook*, January 14, 1905.

been enhanced by the American occupation? Porto Rico is an agricultural territory. In 1905, 177,754 acres of the island were given to coffee growing, 112,416 to sugar-cane, 18,414 to tobacco, and 74,003 acres to timber. Before the blocking of the trade with Spain, coffee was the principal product, but now sugar is taking the lead. The agricultural market is the mainspring of this industry. The excises and customs which affect the market have been the checks upon the mainspring. Thus we see that the destiny of the island depends directly upon our government.

Some Benefits. How, then, has our country promoted the welfare of Porto Rico? In the first place, the Foraker Act gives the island the right to make its own budgets and the appropriations with which to meet the same. "We have turned into their hands about three millions of dollars in cash, the amount of duties that was collected in the United States on Porto Rican products between October 18, 1898, and May 1, 1900."¹ By giving free trade to Porto Rico we have surrendered \$15,000,000 annually which would otherwise be collected upon Porto Rican products imported into the United States. The United States presented the island with \$200,000 to relieve the suffering caused by the hurricane of 1899. It provides the cost of the Porto Rican regiment, the harbor improvements, the marine hospital, the weather bureau, the agri-

1. E. P. Lyle, Jr., "Our Experience in Porto Rico," *World's Work*, January, 1906.

cultural experiment stations, the revenue vessels, the lighthouse service, and the coast surveys. The duties on imports to the island together with the internal revenue taxes collected in the island—an aggregate of about \$3,000,000 each year—go into the treasury of the island for its own purposes.

Some Drawbacks. But in the beginning there were certain disturbing elements. The war itself caused all industries for a time to cease. Great confusion resulted from the change of sovereignty. The tariff wall was raised between the island and Europe. This cut off the coffee trade with Spain, and the United States has not even yet learned the excellence of Porto Rican coffee. The change in the money, making silver and gold dollars of equal value, caused temporary stress. And not the least of the disturbances of this time was the hurricane of 1899, which did immense damage. New methods in agriculture were increasing the production of sugar from 50,000 to 150,000 tons per year, and the total output of sugar in 1903 was 105,000 tons, 50 per cent. greater than that of the previous year, yet it was 66,000 tons short of what it was in 1879. The recent increase in sugar production does not mean a proportionate increase in the island's prosperity, since so much of the income from this industry goes to absentee owners.

Trade Progress. But in spite of these drawbacks to industry, under stable administration Porto Rico has made great advance. The richness of the soil insures livelihood if not large profit. The exports

to the United States in 1901 were, in round numbers, \$5,500,000; in 1906, \$19,000,000. The imports from the United States were, in 1901, \$7,400,000; in 1906, \$19,200,000.¹ In 1903 the shipments to Porto Rico from the United States had multiplied eight times since 1898, and in the same period the return trade had increased from \$2,415,000 to \$12,000,000.² Dr. Abbott has given an admirable summary of material progress in the island during the entire period of the American occupancy:

General Improvement. "That the islanders are in a more prosperous condition than they have ever been under Spanish rule was the testimony of every one with whom I talked; there was not a single exception. The wholesale dealer whose trade had been lessened because retailers now buy directly from the United States, the coffee planter whose profits had been diminished by the Spanish tax imposed on coffee imports into Spain, the Spaniard whose patriotism led him naturally to regret the days of Spanish rule, all agreed that the island was much better off than it had ever been before. The old-time sugar-mills have been supplanted by those of newer and better construction, one of them being said to be the largest sugar-mill in the world. The one monthly Spanish steamer has been replaced by fourteen monthly American steamers. In some agricultural sections land has risen in value from

1. *Outlook*, October 13, 1906.

2. *Ibid.*, July 11, 1903.

ten to one hundred dollars an acre; in the vicinity of San Juan the increase has been much greater; nowhere have land values fallen. Wages have generally increased. If there has been any decrease in the coffee districts, it has, I judge, been more than made up by the increased wages paid by American tobacco growers. Roads have been built in every part of the island, so that now there is no township that has not a good automobile road to the sea, and in a few years all the towns will be similarly connected with each other. Bridges are gradually taking the place of fords and ferries, which rains not infrequently make unusable. Wherever the road has gone the cost of transportation has been materially decreased, in one specific instance from a former charge of a dollar a hundredweight to twenty-five cents or less. Along these roads civilization finds its way, so that, as one observant resident informed me, a year after a road is opened any one can see the improvement in sanitary conditions, bodily health, character, and quality of clothing, and largeness and cheerfulness of life."

Government. The perpetual and fundamental problem of our relationship to Porto Rico is that of government. Note some of the special conditions which have led to the critical phases of this problem.

Unwarranted Hopes. (1) Much depends upon a right beginning. From the very day that the

1. Lyman Abbott, "Porto Rico Under the American Flag," *Outlook*, June 26, 1909.

Porto Ricans began to cry "*Viva los Americanos!*" they were receiving false impressions of our democratic freedom. It will take many years for the islanders to unlearn some things which they were led to believe.

(2) There was a psychological condition which has entered into the problem. It would be remarkable if when centuries of restraint and oppression had ceased lawlessness did not increase, and a "reign of terror" take the place of a reign of oppression.

Selfish Partizans. (3) The third leading occasion of difficulty has been essentially political in its nature. This is evident in the party divisions in the island. The first are the Spanish and their followers who were naturally opposed to the United States, to foregoing special privileges, and in favor of exemptions from taxation—favours enjoyed under Spanish rule. They also opposed the extension of education, citizenship, and full economic opportunity to the common people. Such persistent self-seekers loudly asserted that old conditions were better than the new. The second party consists of the extreme Porto Ricans, who, with the Spaniards, are opposed to our rule. The third party, the Republican, appreciates the benefits derived through contact with the United States, and is seeking the ideals and institutions of the American nation.

Delay in Granting Citizenship. (4) Finally there was the refusal to give the Porto Ricans a status as

citizens. They were left without a country or a name, and were disappointed and embittered. Much has been lost by delay in this matter. At last congress proposes to grant United States citizenship to Porto Ricans individually. The new era will come when the personal responsibility of the government of Porto Rico, in the spirit of freedom, democracy, and mutual service, shall be recognized by the United States, so that every Porto Rican may be permitted to realize his rightful status as a citizen of the great republic.

A Governor's Estimate. The view of conditions in Porto Rico as seen by one of the best of its governors is both interesting, gratifying, and enlightening, and it may be said that while there have been some vexing and troublous periods since this estimate was written, in the main it remains a correct picture and prophecy:

Successful United States Policies. "The history of the third year of civil government in Porto Rico but strengthens the belief that the United States can successfully institute and carry on American government among and with a people willing to receive its blessings, even though such a people are of radically different tradition, language, and civilization. This is an important evidence of national force, for I doubt very much whether five years ago many Americans would have believed that the government by the United States of a then Spanish possession would have been so far accomplished

that within two years after acquisition liberal self-government would be substituted for benign military control.

Administration of Law. "The results which stand for the real welfare of a community—equal political rights, free education, just criminal laws, equal taxation, and material growth—are satisfactory, indeed gratifying, in Porto Rico. Of course, there has only been a start, and contrast at this time must be made, not with old States of the Union, but with conditions which existed under the Spanish dominion, and which were found when the island became ours.

House of Delegates and Elections. "Four sessions of the House of Delegates (which is composed of thirty-five members elected by the people) have passed within three years. Moderation, intelligence, and common sense have prevailed in each. Laws which were universally considered prudent and wise have been enacted, and there has been no scene of insult, corruption, or deadlock. General elections have been held, and notwithstanding the impressionableness of the people and their natural love of politics, they have restrained themselves within bounds not less creditable than prevail at like contests in many States.

Protection and Education. "The courts are generally respected, and crime goes unpunished much less than formerly. The people are keen for education, and every school is overcrowded. All school children study English, and it is not uncommon to

hear it even in the remotest parts of the island. Young men are studying, too, in the United States, fitting themselves for higher usefulness when they return. Modern sanitation is in vogue, and with its expansion have come decreased death-rates, cleaner cities, and improved hospitals.

Trade and Travel. "Merchants are gradually adopting the more rapid methods of American business men, and an English-speaking clerk is to be found in the principal stores of the larger cities. Many more Porto Ricans go to New York and New Orleans than used to. Some go for pleasure, others for business, others for climate. They return with happy accounts of all they have seen, and are ardent for the island to be in the closest relationship with the mainland.

Native Regiment and Public Order. "The regiment of native troops is a soldierly, precise, and loyal body of men. Law and order exist. Exceptional instances have occurred, and will. Socialism may crop out to a limited extent. But a better sentiment for peace and quiet is strong. In the natural order of things a few will regard the present liberty as license, but such obstacles are an inevitable part of the whole task. There is no doubt of successfully working through them.

Coöperation and Good-will. Coöperation between a large majority of the natives and the governing authorities has marked the course of events. The full ambitions of the people will be realized in this way, and there will be no serious interruption

to their continued progress. The destiny of Porto Rico is territorial government. The Porto Rican people are peculiarly warm-hearted, generous, and kind. Added to these inborn qualities are intelligence and aspiration. Patience and fair-dealing during these early times will, therefore, insure good results."¹

The Underlying Hope. And beneath all these forces which are working for Porto Rico's good, there is an underlying power greater than the economic, political, or social; and that is the power of the gospel which, through faithful missionary effort, is slowly but surely permeating the Porto Rican life.

QUESTIONS ON CHAPTER V

AIM: TO REALIZE THE RESULTS OF SPANISH AND AMERICAN
RULE IN PORTO RICO

1. How soon after Cuba did Columbus discover Porto Rico?
2. Do you believe that the Spaniards have shown any ability to govern colonies? Give reasons.
3. Why do you suppose the Porto Ricans did not protest against Spanish rule as the Cubans?
- 4.* By what legal and moral right did the United States assume control of Porto Rico?
5. State some of the mistakes that the United States government has made in dealing with the Porto Ricans?
6. Do you believe these mistakes could have been avoided?

1. W. H. Hunt, "Conditions in Porto Rico," *Independent*, October 8, 1903.

7. Enumerate some of the chief benefits that have come to Porto Rico under the new régime.
8. What can the people of the United States do to make the administration more efficient?
9. Is it an easy task to govern the Porto Ricans?
10. Enumerate some of the difficulties in governing people of a different race.
- 11.* What do you consider the principal administration problems that must be solved by our government?
12. Do you believe that the Porto Ricans are satisfied with their present administration? Give reasons.
13. To what extent may we expect the government to uplift the moral life of the people?
14. Have we discharged our whole responsibility to Porto Rico when we have provided a stable government?
15. What other agencies are essential to build up the moral life of a people? Give reasons.
16. Will missionary effort aid the government in its administration? How?

REFERENCES FOR ADVANCED STUDY

CHAPTER V

Under Spanish Rule.

Fiske, *The West Indies*, XXIV.

Hill, *Cuba and Porto Rico*, XVI.

Van Middeldyk, *The History of Puerto Rico*, XXIII-XXVI.

Under American Rule.

Abbott, "Porto Rico Under the American Flag," *Outlook*, June 26, 1909.

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Fiske, *The West Indies*, XXVII.

Forbes, "United States in Porto Rico," *World's Work*, September, 1907.

Ober, *Porto Rico, and Its Resources*, XVI.

Seabury, *Porto Rico*, XIX.

THE ISLAND AND ITS PEOPLE

We simply had to have the island for strategic purposes, and, for the same reason, we could not afford to let anybody else have it. Spain held Porto Rico because of the opportunities it gave to exploit the natives. But we, on the other hand, give the natives full value for all the strategic advantages that come from our occupation. It is a fair bargain. We do not draw a cent in taxes from the island, but tax ourselves to give to the islanders. This is their good fortune in having a good geographical location—and also their good fortune that we pay for what we get. We need Porto Rico to guard the approach to the Canal.

—*Eugene P. Lyle, Jr.*

These people have implicitly trusted their life, liberty, and property to our guardianship. The great Republic has a debt of honor to the island which indifference and ignorance of its needs can never pay. President McKinley declared to the writer that it was his desire to "put the conscience of the American people into the islands of the sea." This has been done.

—*M. G. Brumbaugh*

Great, indeed, is the problem of the United States to divert the logic of centuries to a happy conclusion. No schools, no Sabbaths, no real homes; a profligate priesthood supervising religion; a military espionage directed by low suspicion; the fields of chivalrous and honorable endeavor everywhere shut; such was the condition from which issued the social forces that were to develop Porto Rico; and turn its lovely climate, its inspiring landscape, its fruitful soil, into an inheritance of happiness, prosperity, and civic pride. It is to be hoped the United States will reach this result in one tenth the time Spain spent in not reaching it.

—*E. S. Wilson*

VI

THE ISLAND AND ITS PEOPLE

I. A LAND OF LOVELINESS

Picturesque Porto Rico. It is impossible to escape the romance of the swift transition from temperate zone to tropical. Only fourteen hundred miles, yet everything unfamiliar and unlike—no, not quite everything, for here are the unescapable automobile, the telephone, the trolley, and the American of various types. The deck of the incoming steamer is undoubtedly the place for poetry. Once on shore, you soon come down to pavements, and people, and prose. Seventy miles out from land you can espy the peak of El Yunque, which is to Porto Rico very much what Fujiyama is to Japan, only there is no sacred shrine on the Porto Rican summit nor definite knowledge yet as to its height. Be it five thousand feet or four thousand, more or less, what matters it? It is by no means a lone peak, however, for the mountains greet you on every view. The Sierras extend the entire length from east to west, forming a great backbone ridge, from which the rivers and streams flow, some

north and some south, into the sea. The coastal plains run around the island, a narrow green strip between the foothills and the sea, broken in upon here and there by bluffs and an occasional wide sandy stretch on the southern side. Nine tenths of the entire island is mountainous. The valleys of the higher landscape show cultivated fields, white villages, and fringes of stately palms, and there are slopes covered with forests in shades from the lightest to the darkest green. Travelers pretty well agree that no spot of its size has more varied or enchanting scenery.

Size and Strategic Position. Porto Rico is a parallelogram of 3,435 square miles, about two thirds as large as Connecticut, or equal to Rhode Island and Delaware combined. It is 105 miles long by 35 miles wide, as long, therefore, as Long Island, New York, but twice as wide. Its situation is strategic. Trace a line on the map directly south from Nova Scotia and it will strike Porto Rico. San Juan is 1,600 miles from Halifax, 1,420 from New York, 850 from Bermuda, 1,000 from Havana, 1,200 from Panama, 2,180 from Cadiz, 3,550 from Southampton, 650 from Venezuela, 1,650 from the mouth of the Amazon. It lies thus midway between North and South America, and directly on the great line of travel from Europe to the Pacific via the Panama Canal. San Juan, which has the one perfect harbor of the island, seems destined to be the calling and coaling port of inter-oceanic transportation, the natural center of tropical

commerce, the distributing point of the West Indies. The eastern outpost of America, it guards the eastern passage to the Caribbean as Cuba guards the western. Its centuries of isolation are past, and this "most smiling of the Antilles," as De Cas-sagnac happily describes it, promises to be not only the healthiest and loveliest but the liveliest of the greater group of which it is in size the least.

Discomfort of Summer Rains. The rainfall is abundant for agriculture. Porto Rico has this peculiarity, that on the north coast it is likely to rain at any time throughout the year, while on the south coast sometimes rain does not fall for ten or twelve months together, so that, as some one suggests, the island has a wet and dry *side* rather than a wet and dry *season*.¹ Yet there is a wet season, too, from May to October or November, and this season is especially trying to a Northerner, who is apt to catch the "dengue" fever, a kind of malaria not fatal, but very disagreeable, like the mosquitoes. In the summer the water falls, not in showers, but in sheets, and everything is deluged. The sound of thunder is heard, and suddenly the downpour follows. Then the rain stops as suddenly as it came, the sun dries everything, and in twenty minutes more you would scarcely know it had rained at all. The clothesless children make it their bath, and

1. This is because the trade winds, blowing from the east and northeast, strike the mountain summits, which cool them and condense the moisture into rain. When the mountains are passed, the clouds thin out, so that little rain falls on the southern side.

mothers often soap them for it. Among the mountains the torrents rush into the rivers, overflow them, and flood the plains below. More than once the missionaries have been caught in these storms and barely escaped with their lives in trying to ford the streams separating them from their destination. Then the mud is as disagreeable as the wet and the all-penetrating dampness. Keep away from Porto Rico in summer, if you are going for pleasure and health.

Attractive Winter Climate. The climate of the winter months is generally regarded as pretty nearly perfect, at least in parts of the island. One writer says it is a perennial May-day. It is never cold. The thermometer ranges from sixty-five to ninety-four degrees, average seventy; and the average in the summer months is only about five degrees higher than in winter, so that it is not the extra heat so much as the humidity that marks the seasons. Such a thing as frost is unknown. The trade winds rise by ten in the morning and blow across the island daily, and the nights are cool. The climate of the north shore differs materially from that of the south. Then there is a great difference between San Juan on the coast and Rio Piedras only a few miles up in the hills. In two hours you can pass from the cool and balmy atmosphere of sixty at a village two thousand feet above sea-level to a temperature of ninety in the shade in the capital. You can select your residence in any tempera-

ture desired except the frigid.¹ There is hardly an hour when clothing is necessary for warmth. The Indians went naked the year around, and to-day thousands of little children do the same. They are clad simply in "sunshine and a smile," with occasionally a straw hat on the head. For a winter resort, then, Porto Rico is admirable. For an all-year residence Americans find the climate enervating, and need frequent furloughs to get the brace of our northern ozone. The American missionaries ought to come home once in two or three years.

2. A LAND OF FERTILITY

Easily Raised Products. Porto Rico has forty-seven rivers and thirteen hundred rivers and streams all told; most of the rivers resembling streams in the dry season and many of the streams becoming rivers and the rivers torrents in the wet season. The north coast gets more water distribution than the south, which has drought at times, and is kept fertile by irrigation. There is no part of the island that is not capable of cultivation, even to the summits of the mountains. Less than one-fifth of it is under cultivation, however, owing to bad roads, lack

1. In July, 1909, in one of our very hot spells in New York, above 90 degrees, an American missionary to Porto Rico on leave said to me: "I am all used up, and I wish I were sailing to-day. We never have any such heat as this in Porto Rico, and I have suffered more from heat in the last three days than in Porto Rico in the last nine years. I want to get where it is cool."

of roads, absentee ownership of land, poor markets, poor management, and other reasons, all remediable or removable.¹ The soil is marvelously rich. Nature seems to have put a premium upon indolence, for as an American official has remarked, the native while lying in his hammock can pick a banana with one hand and at the same time dig a sweet potato with one foot. Where four crops a year can be grown, this does not seem so improbable. It is said that five days' work will keep a family on plantain a whole year—and the families average ten. Vegetables may be planted at any time. Beans, rice, sweet potatoes, peas, tomatoes, pumpkins, melons, and other vegetables ripen in two or three months. There is a great variety of tropical fruits, of which the orange and banana can best be raised for export. The Porto Rican orange is large, juicy, and sweet, with delicate flavor. Eight varieties of banana grow wild and abundantly, from the fifteen to twenty-inch cooking variety to the delicious tiny "ladies' fingers." The Porto Rico pineapples, too, are the finest, while the natives can live on the breadfruit if everything else should fail. Coconuts are as plentiful as the other natural products.

No Waste Places. The land is wonderfully fertile. The alluvial bottom lands along the rivers and the coastal plains yield sugar abundantly in response to the simplest methods. The upland valleys and the foothills produce tobacco of the finest

1. The Governor's Report for 1901 shows only 464,361 acres under cultivation, out of a total area of 2,347,520 acres.

quality. The slopes of the hills support groves of oranges, fields of bananas, and plantations of coffee. Even the sandy belt along the shore affords the most favorable ground for the growth of the coconut-palm. There are no wastes, no swamps, no rocky stretches. The surface is clad in perennial verdure. There is no reason why the entire island should not become the great vegetable and fruit garden and sugar, coffee, and tobacco plantation for the American market. With a contented people and freedom from hurricane destruction, the prosperity of Porto Rico seems assured. And all that the people of the United States have to do to assure it absolutely is to drink Porto Rico coffee, sweeten it with Porto Rico sugar, and eat the delicious Porto Rico oranges, pineapples, and grapefruit.

Improved Transportation. The transportation facilities have been totally inadequate to agricultural progress or even ordinary communication. Spain built the famous macadam military road eighty miles long which runs across the mountains from San Juan to Ponce—admittedly a daring engineering feat and the finest road in the western hemisphere. But aside from this the island was left in wretched condition. Many sections had no way to market except trails dangerous for man or horse; in following these our missionaries have had thrilling experiences, in which sometimes their guests from the States have shared. When the Americans came, no other demand was so impera-

tive as that for good roads, and the demand is being complied with as rapidly as possible. To the 171 miles constructed under Spanish rule in four centuries, the American administration has added more than 200 miles in ten years, and is working systematically to supply the needs of every section. The branch routes must necessarily be wagon roads, owing to the hill ranges. The railroad extension will be limited to the coast line around the island, with short loops and branches into the interior. The disjointed sections of single-track railway have been connected so that there is now a continuous line, such as it is, from Carolina, through San Juan, Arecibo, Mayaguez, and other towns to Ponce. An American company has succeeded the incompetent French management, American locomotives have replaced the little French engines, always out of running order, and the roadbed and equipment are in process of improvement. About half the proposed construction has been completed.

Rise in Values and Population. The effects of improved transportation facilities are already observable. As fast as the highways are opened to traffic the lands adjoining rise greatly in value and are immediately put under cultivation. There has been a general enhancement of real-estate values, and land that lacked buyers at \$10 and \$15 an acre now sells for \$50. Marked improvements in plantations are seen, and the narrow-tire, two-wheeled ox-cart is giving place to the American wagon. Undoubtedly the island can support a population of

two millions easily when properly cultivated, and that without introducing the strenuous life.

3. THE PORTO RICAN PEOPLE

Results of Census. When the Americans took hold in Porto Rico, the first thing was to have a census, so as to know the population and its character. There was little reliable information to be had. The result placed the population at 953,200. The census of 1910 is expected to show a marked increase. Accepting Dr. Carroll's classification of the people according to the three colors, white, gray, and brown, there were 590,000 whites, or three fifths of the whole; 300,000 of the gray, or mulattoes; 59,000 of the brown, or negroes, and seventy-five Chinese. The number of Americans now in the island is estimated at about 2,000.

A Homogeneous People. In spite of the varied bloods from which they came, the Porto Ricans are more homogeneous than the Cubans, as the result of a long period during which they were much isolated and became assimilated. There is no distinct color-line, nor can one be drawn. In speaking of the total population of the island, Mr. Archibald Hopkins says: "The Porto Ricans may be roughly divided into three classes: (1) The Spanish and those of Spanish blood, comprising most of the planters, bankers, and business men, and owning the bulk of the property; (2) the natives of somewhat mixed blood, constituting probably three-

quarters of the population; and (3) emancipated slaves."¹

Characteristics. Porto Rican character is as composite as Porto Rican blood. On the whole, the Porto Rican is courteous, hospitable, industrious, peaceable, law-abiding, and intelligent. No general insurrection has ever occurred in the island, indicating to some a lack of spirit as compared with the constantly revolting Cubans. But the conditions were radically different. General Roy Stone, who was in Porto Rico at the time of the Spanish war, and subsequently, and who came into close contact with the Porto Ricans of the laboring class, gives them high praise. He says they are not only kind-hearted and courageous, but much more intelligent and industrious than most Americans have supposed them to be. The wealthier citizens are as well educated as our own, and the children are quick to learn. This is the common testimony of teachers and all who have watched the educational progress. Having had occasion to employ many thousands of laborers on military roads during the war, General Stone says he has rarely found more willing or effective workers in any country, although the men appeared to be scantily fed and stunted in growth. He believes that with regular employment, good wages, nourishing food, better homes, some education, and hope for a future, the Porto Rican *jibaros* (peon or peasant class) will be as good laborers as one could find anywhere.

1. *Outlook*, July 13, 1901.

Good Workers. Colonel W. Winthrop, United States Army, interested in the island from the military point of view, is of the opinion that the quality of the people as a whole is superior to that of any other of the West India islands. The Porto Ricans have been purely agricultural, and at an early period the crown lands were divided among the natives, forming a community of small proprietors. Then the slaves were permitted to purchase freedom on easy terms, so that in 1873, when slavery was abolished, there were but few unemancipated persons left in the province. Thus there was insured for Porto Rico a peasantry of free laborers—an industrious and self-sustaining population. Even the poor white jibaro of the mountains or interior, he says, is no burden upon the government, but with his cow and horse, his acre of corn or sweet potatoes, his few coffee plants and plantain trees, lives with his family an independent existence.

Ideas of a Native. As to the general appearance of the people, let a native have his say. A little text-book of geography, written by a local educator, and used in the schools of Porto Rico under the old régime, has this paragraph in answer to the author's own question: "What is the character of the Puertoriquenians?" "His manner is affable and accommodating. His complexion usually is slightly pale, his appearance agreeable, his figure graceful, and his bearing dignified yet alert. The Puertoriquenians are honorable, valiant, and

hospitable. Their constitution, like that of most inhabitants of hot countries, is frail and subject to sickness, yet there are many indications of individuals, particularly those who are engaged in physical labor, who are strong, agile, and robust."

Commingleing of Qualities. This is a very fair outline of the facts. The people, like those of all other countries, have the good and bad qualities commingled in fair proportion. They are readily adaptable, impulsive, excitable, talkative to a degree, demonstrative. An American scientist who has traversed the island in his botanical studies tells me that he has found the peasants invariably honest, as well as kind and polite, and he ranks them much above the Cubans of the same class. He says that when he had valuable instruments which he wished to leave behind in following a difficult trail, the attendants would say that it was perfectly safe to leave them under a tree, nobody would disturb them; and he never lost a thing. The jibaros, in this respect, seem to outrank the politicians and business men, who are not easily outwitted in their trade by the Americans. The manner in which the people have received the American missionaries and the ready response to the gospel give promise of a right solution of all present problems.

4. THE CITIES AND THEIR LIFE

Native Point of View. Porto Rico is such a compact little island that you feel as though you could easily take it in visually and mentally. But it

grows upon you as you proceed, and makes some astonishing impressions. Preconceptions gained from books and travelers' tales begin to fade as soon as you catch first glimpse of the land, and figures become evasive. You fall into the native point of view, and realize that Porto Rico never seems small to a Porto Rican, any more than his little horse does or than he does to himself; and in a measure you come to sympathize with him in his insularity.

City and Country Population. To him, therefore, San Juan, a little city of less than thirty-five thousand inhabitants—the size of a suburb of New York or Philadelphia—is a great metropolis, and “la capital” is esteemed as Cubans esteem Havana, or the French Paris, or the English London. Chief commercial port from the first, San Juan does in a sense set the style for the island, but not in any controlling measure. Ponce is larger and more enterprising, more American, as the Porto Ricans think. Happily for its development, Porto Rico has not been dominated by the city fever, and it is to be hoped will not be, although signs of it have appeared. Only eight per cent. of its million population live in towns of more than 8,000 inhabitants. The truth is, the people live everywhere. That is what strikes you in traveling about. It seems as though the entire island were populated. There are little houses or the shacks of the peasants on the mountain tops or sides, grouped in the valleys—stuck in most inaccessible places, on slopes so steep

that refuse can be flung out the back door and disappear downhill. And there are children innumerable. When you think you are in solitude, suddenly faces peer out of the big leaves at you.

San Juan. But of course you must go to the cities to study the phases of civilization and the social grades. And here the capital will retain its preeminence and interest. Founded in 1521, forty-four years before St. Augustine in Florida, it is undoubtedly the oldest city over which our flag floats. Probably no more picturesque example of the walled city of medieval times can be found.

Principal Buildings. Of course, San Juan has its main plaza, with cathedral, city hall, and other important buildings; it has also a second plaza near Fort San Cristobal, and several plazuelas, or little squares. The largest building is the Ballaja barracks overlooking the parade ground, reminder of a military régime; others of note are the theater, which seats five thousand people, the palace of the archbishop, and the spacious palace of the governor-general in other days, now the official residence of the American governor.

Trolley Speaks of Progress. A writer who visited Porto Rico in 1900 and again in 1903, gives this contrasting picture: "As one goes ashore from the steamer at San Juan and walks up from the landing stage through the shining, clean *Marina* (wharf), evidences of change are at once forthcoming. Over the shouts of the stevedores and bull-boys on the docks, and the shrill whistles of small

craft, sound the familiar gong and ascending whirl of the American trolley. Soon around the corner from the plaza swings a long yellow car guided by a white-coated motorman. As it straightens out and speeds away along the military road, under the ancient ruined walls of San Cristobal, on its way to Santurce, it works a magic transformation. The low, flat-roofed, bright-tinted Spanish buildings, with their dark arcades, the crumbling, grass-grown fortifications, the graceful palms along the harbor shores, the entire composition, from the archaic bull-carts close at hand to the distant, sleepy, shower-swept mountains, speaks one language, strikes one chord—the language of Spanish America, the minor note of arrested development, of eternal contentment *in statu quo*. That long yellow car talks plain United States. It speaks the language of progress—its note is the note of progressive unrest.”¹

Americanizing Effect. In Ponce, across the island, another American trolley line connects the city with the Playa, or port, two miles away, supplanting slow bull-carts and a high-priced and inadequate coach monopoly. Each line in equipment and roadbed is fully up to American standard. It provides fast, clean, brilliantly lighted cars in place of the old, dingy, badly ventilated Spanish coaches covered with soft-coal dust. Three years ago the steam tram on an hourly schedule was seldom filled.

1. George Marvin, *Outlook*, July 11, 1903.

Running ten minutes apart, every trolley car is filled to overflowing. A Ponce dry-goods merchant whose shop is in the plaza said: "The trolley is more change Ponce to America than all de Americanos."

Other Improvements. Nor does this exhaust the changes, by any means. The automobile has made its appearance, and not merely for pleasure touring. From San Juan to Ponce a transinsular express and passenger service utilizes the splendid military road, making the trip easy and delightful. San Juan as the seat of government and headquarters of the military organization is naturally more Americanized than any other point, unless it be Ponce, which is a close second. The capital is now regarded as the cleanest city in the West Indies, and an object-lesson to most American cities. Noting now the order and neatness of its clean and well-paved streets, it is difficult to realize that in 1898 the only street-cleaning department was that of Jupiter Pluvius and the street the common drain. Now gangs of prisoners in brown khaki keep the gutters clean, the roads graded, refuse and garbage carried away. Dogs no longer batten on the principal streets, and the people have pure aqueduct water to drink in place of the old-time disease-breeding cisterns. Ice was a luxury in 1900, now every town of importance has its own plant. At night electric lights flash into all the dark corners of the streets, and render the cafés brilliant, while nearly all the Porto Rican houses in the three chief

cities use electricity for lighting purposes. Telephone lines are in operation and largely used in San Juan and Ponce, and the familiar "hello" has made its way into the Spanish vocabulary, although with quaint accent on the first syllable. The long-distance phone will, ere long, bring all parts of the island into neighborhood. There are forty telegraph offices, established since 1901, and used by business men all over the island.

Crowded City Conditions. What of the life in the shut-in streets of San Juan where the people swarm and the breeze has hard work to find way, in the squalid patios of the poor and the upper chambers of the better-to-do?—for all sorts are mixed in together to a degree not found in Cuba. San Juan slopes upward from the waterfront to the twin forts on its farthest heights. Through its thirteen streets—principal and seven cross streets—drift ceaselessly the thirty thousand inhabitants who form its labor class. That the city was not a perpetual plague-spot is a marvel, for every principle of sanitation was violated. Into the eighty acres of the intramural city 20,000 souls are overcrowded where not more than half the space could be devoted to habitations. In the upper story live the better class in ill-ventilated and poorly-lighted rooms, for the Porto Rican shuns the trade wind, which is probably the secret savior of his city. The lower quarters of the dwellings are "veritable rabbit-warrens," partitioned off into a number of small rooms, with a store in the front, perhaps, all open-

ing upon the patio. The rooms are small and dark, with no opening except the door; and in each of these cells, absolutely devoid of ventilation, a family sleeps, the number ranging anywhere from six to ten or twelve. The patios are simply indescribable. The relief is that there is no suffering from the cold, and that the people do not appreciate their filthy, unmoral, and degraded state. Theirs is a "cheerful" poverty. Much has been done to improve the unsanitary conditions, but the relief of the congestion is a problem, beginning with the question whether the poor will be willing to move. Either the buildings will have to be thinned out, or the outlying territory must be utilized. With drainage this is possible. At present San Juan is a needy missionary field. Especially has the medical missionary a great work to do among these untaught poor, who are not immoral but unmoral, not evil at heart but ignorant of anything better.

Up-stairs Contrast. To pick your way through the litter and go up-stairs out of this aggregation of life to the large, high-ceiling rooms, furnished and arranged in about the same fashion as the Cuban homes of the better class, is to see an amazing contrast. The contiguity of refinement and low-down existence is almost unbelievable, and you never can understand how the well-to-do put up with it. Many of them do live outside, in Santurce and even as far away as Rio Piedras, where the governor has his summer suburban home and the Protestant Episcopal bishop his residence, and where

many of the professional men and missionaries reside.

From San Juan to Ponce. Few trips are more charming than that from San Juan to Ponce, whether by team, automobile, or bicycle. On the latter you can coast for miles. You pass gorges filled with brilliant masses of color. Every sharp curve brings new vistas of beauty, and the whole drive is a magnificent panorama of ever-changing charm. The wide sweeps of scenery at times surprise you. Here huge verdure-topped crags tower above you on the one hand, while on the other far below lies a smiling valley with its little rivers and stately palms. You ought to stop for the night at Coamo, where warm springs and warm American welcome await you. All the way there are groups of houses, some of boards loosely put together, some of palm bark and palm leaves, the most common sort. At Aibonito Pass you are at the highest point, where our army received the news of peace and where refreshments are to be had and the hill life can be studied. If you gain admittance to one of the better homes, the old-world courtesy and hospitality will remain a pleasant memory.

Description of Southern City. Ponce consists of a port town and the city proper, with a two-mile highway between, lined by some attractive villas with shacks for neighbors. The city is well located, and attracts by the cleanliness of the streets, the soft colors, and the general atmosphere of comfort. As usual the cathedral faces the square. The streets

are straight and narrow, well kept and fairly well paved. This is not only the commercial center of the south coast, but is a center of missionary activity as well, and you note with satisfaction that the mission churches are creditable in appearance. This is true, also, of San Juan. In these and other strategic points there is no reason to apologize for the American Protestant missions, and the better class of Porto Ricans will join in commendation of their work and of the men and women who are unselfishly laboring for the spiritual welfare of the islanders. The difference between the old-time priest and the American missionary needs no emphasis in the native mind—it is recognized at once.

5. THE COUNTRY LIFE

Primitive yet not Unhappy Life. Simplicity, lack of pretty much everything that an American deems necessary to comfort, convenience, or enjoyment—barrenness, dreariness—these are thoughts that come as you go through the country, and realize that the vast majority of the people are rural. They live in mere shacks, the only furniture a few simple utensils, a hammock or two, and a mat. The floor is the common sleeping place for the children. Tens of thousands of Porto Ricans never sat upon a chair, or sat down to a table for a meal, or wore shoes on their feet; tens of thousands more are underfed, living from hand to mouth, chewing a piece of sugar-cane, or a piece of bread, if there is any handy; cooking of the most primitive kind, no

regular meals; the machete used for knife, and fingers for forks—you simply cannot realize such an existence. Yet the people who know no other are by no means unhappy, nor are their lives barren of affection and enjoyment. They will share with you all they have, smile beamingly upon you, and show you genuine kindness. "There is much poverty but little wretchedness." These country people are very winning, however humble their dwellings. Like the peasantry of France, they are the hope and stay of the island. Their children will become Americanized, but the parents will not change much—that is, the most of them. And yet—the next chapter must be read to appreciate what wonders the gospel can work among just such simple-minded, simple-living people. A volume can already be filled with testimony to the transformation of the lives of Porto Ricans of middle age, and past it.

Country versus City. There are people everywhere, but the conditions are much more favorable in the open country and the smaller towns and villages, especially in the beautiful hills where the air is fresher and cooler than on the lowlands. You may find much to attract in the cities, but you will remember longest the country scenery and the welcomes you received from those who are classed as jibaros. There is no better blood in the island than flows in the veins of many of these descendants of the Indians and Spanish.

Recreations and Gala-days. Recent visitors who report that baseball has already gotten a great hold

on Porto Ricans young and old are quite right in thinking that this is one of the most significant signs of betterment in many ways. What could be more hopeful, for example, than to turn the attention and interest of a people from such a cruel and inhuman sport as cock-fighting, which has been and still is the common sport in Porto Rico, as in Cuba, to a wholesome outdoor athletic game like our baseball? The boys in the streets, which are too narrow for any kind of play, will become boys of the fields, to their great good. The play can go on all the year, stopping only for rain, and clubs have been organized in the larger centers, with Americans at present as leading players. Porto Rico has imported many worse things than our national game. Gambling is a common habit with all classes, and games of chance are always popular. Fondness for amusement is prevalent, and Sunday is the great day for sport.

Saloons still Absent. The people are partial to the theater, and every town has one. The dance is also a favorite pastime. Dice throwing is a simple mode of gambling, and a game like dominoes is seen in the drinking resorts. Saloons of the American pattern are not a Porto Rican institution, and it is hoped will not be imported. The Porto Ricans drink, but not in our customary treating way, and they very rarely become intoxicated. It is said that the Porto Rican regiment that has been drilled to a high state of perfection is superior to the American, because the men are so much more sober. That



BLANCHE KELLOGG INSTITUTE, SANTURCE, PORTO RICO
INTERNATIONAL SCHOOLS, EL CRISTO, CUEA

is a reflection which Americans ought to take to heart.

Field for Schools. As for children's games, there are none practically. Many of the children of the poor have never seen a doll. Our simple games are unknown to them. One result is that without innocent play the children soon become corrupted and mature. The missionary kindergarten could have no greater field for usefulness than in Porto Rico and Cuba, and the same is true of the manual training and domestic schools. A school of play ought to be established and courses be put in every curriculum. As with Cuba, Porto Rico is marked by an unusually large proportion of children to the population, and this affords the chief opportunity both to the educator and the missionary.

Enlarged Agriculture and Commerce. American industry and commerce have given emphatic illustration to the larger agricultural possibilities. Instead of little patches of very poorly cultivated fields, one sees everywhere the better development of an unusual fertility. Under scientific treatment and care, the ground is giving forth coffee, sugar, and tobacco in great abundance. Instead of poorly developed and ill cared-for crops of oranges, pine-apples, and other tropical fruits, beautiful orchards and plantations are being laid out. American machinery and American industry are developing Porto Rico.

Civil and Educational Prospects. Porto Rico has entered upon its new era. It is not yet satisfied

politically, but there is prospect of better things, of such legislation as shall secure to the Porto Ricans their full rights and assure them of a future position of honor under our flag. Education is making forward strides steadily, and it stirs the patriotic feelings to see the schools scattered everywhere, with the stars and stripes floating above the concrete buildings; still more to see the salute to the flag by the Porto Rican scholars, who are as bright as one could hope to see anywhere.

QUESTIONS ON CHAPTER VI

AIM: TO UNDERSTAND THE COUNTRY, THE PEOPLE, AND THE
NEED FOR CHRISTIANITY

1. Do you know any other island that would compare favorably with Porto Rico in beauty?
2. Would you prefer the climate of Porto Rico to that of Cuba? Why?
3. Compare the size of Porto Rico with Cuba, New Jersey, and Hawaii.
4. Compare the population of Porto Rico with Cuba, Maine, West Virginia, Oregon, and Hawaii.
5. Is Porto Rico more strategically located as a protection for the Panama Canal than Cuba? State reasons.
6. Why are the Porto Ricans a more homogeneous people than the Cubans?
- 7.* Contrast the social and mental characteristics of the Cubans and Porto Ricans.
- 8.* Is the difference between the rural and urban population of Porto Rico any greater than the difference in the same classes in the United States?

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9. Do you think that the overcrowding in San Juan causes more distress than in New York City or Chicago? State reasons.
- 10.* What do you consider the principal drawbacks among the people?
11. What features of American life in Porto Rico are causing progress?
- 12.* What recommendations would you make to increase the commercial activity of Porto Rico?
13. Will a beautiful climate, prosperous commerce, and good government provide all that is essential for the development of the best life of the people? Give reasons.
- 14.* What other agencies are required? Why?

REFERENCES FOR ADVANCED STUDY

CHAPTER VI

The People.

- Dinwiddie, Porto Rico, XIII, XIV.
Fowles, Down in Porto Rico, II, III.
Hill, Cuba and Porto Rico, XVIII.
Rowe, The United States and Porto Rico, V.
Seabury, Porto Rico, III, IV, XX.
Van Middeldyk, The History of Puerto Rico, XXX, XXXII.

Commerce and Industry.

- Dinwiddie, Porto Rico, VIII-XII.
Fowles, Down in Porto Rico, VI.
Hill, Cuba and Porto Rico, XVII.
Ober, Porto Rico and Its Resources, IV, V, VI.
Van Middeldyk, The History of Puerto Rico, XXXIII, XXXIV.

THE MISSIONARY OUTLOOK

"Father" Sherman, a son of Gen. W. T. Sherman, Roman Catholic chaplain with the American Army in Porto Rico, wrote to a Catholic journal: "**Porto Rico is a Catholic country without religion whatsoever.** The clergy do not seem to have any firm hold on the native people, nor have they any lively sympathy with Porto Ricans or Porto Rico." To General Brooke, he reported: "Now that the priests are deprived of government aid many are leaving the country. The Church has been so united with the State and so identified with it, in the eyes of the people, that it must share the odium with which Spanish rule is commonly regarded. The sacrament of confirmation has not been administered for many years in a great part of the island. **Religion is dead on the island.**"

No other work done by the United States in Porto Rico can compare in importance to that which the missionaries are permitted to do. The greatest change in the island comes from the spiritual transformation wrought by the gospel in the lives of the people.

—S. S. Hough

These people do not suffer from the lack of civilization. They suffer from the kind of civilization they have endured. The life of the people is static; they are stoically content. The island needed an activity that would develop each citizen into a self-respecting and self-directing force. This has been supplied by the institution of civil government. The outlook of the people is now infinitely better than ever before. The progress now being made is permanent. It is an advance made by the people for themselves.

—M. G. Brumbaugh

Porto Rico is only half as far from New York as England is in space, time, and cost of going. It is twice more unlike the United States than is England. The Middle Ages and the Twentieth Century meet at every turn in Porto Rico. In both town and country ox-carts and automobiles contest the right of way. Wooden plows and steam gang plows work plantations which are in sight of each other. You can use a telephone or wireless telegraphy there, but most people get word by going for it on foot (barefoot) or at best on the back of one of the little horses of the island which apparently have been dwarfed by bearing the burdens of centuries. Sit still anywhere in Porto Rico and a moving kaleidoscope of colors and curious forms will greet the eye. Your next trip abroad would better be to this haven of interest under your own flag.

—L. C. Barnes

VII

THE MISSIONARY OUTLOOK

I. THE RESULTS OF ROMANISM

Undivided Responsibility. For four hundred years the Roman Catholic Church held full sway in Porto Rico. From the day in 1493 when Columbus raised the cross as symbol of Spain's divine right to the island, no religion but the Roman Catholic was tolerated until Spain's dominion ceased. Therefore the social, moral, and religious condition of Porto Rico in 1898 is a standing impeachment of the ecclesiastical system which had absolute control in creating it. For this system dominated the state as well as the lives of the people from birth to death. There was no divided authority. Roman Catholicism is solely responsible. Its product is an object-lesson not to be explained away or disregarded.

Use of the Inquisition. If the dominance of the Church is questioned, it is sufficient to show that in 1519 Bishop Manso,¹ finding himself unable to control the mongrel population, in which Spanish

1. Bishop Manso not only did not protest against slavery, but took 100 slaves as his portion, while Ponce de Leon had 200.

adventurers and criminals then played prominent part, had conferred upon him the power of Provincial Inquisitor, and proceeded to set up the Inquisition in Porto Rico. Then it was wo unto all who did not submit to him. His power was greater and more dreaded than that of the colonial government. The Canon of San Juan cathedral says in his *Memoire*: "The delinquents were brought from all parts to be burned and punished here." Roasting the victims in a hollow plaster cast was the approved method. For nearly three centuries, until 1813, the inquisitorial power was not repealed, and none was safe from its secret influence.

Burden of Church Support. The governor-general, by papal appointment, was civil head of the Church. From the beginning the Church was supported, at first by tithes and first-fruit taxes levied and collected directly by the priests, which added monthly sums from the municipal districts. In 1858 all special fees and taxes were abolished by royal decree, and the priests were forbidden to collect them; but this order was generally disobeyed, and it was admitted by the capitular vicar to Commissioner Carroll¹ that there probably had been some abuse in the charging of fees by the clergy for baptisms, marriages, and burials, but he thought not extensive. Other testimony differed in this respect, and the results will appear when the question of morals and marriage comes to be considered. In

1. Report, 28.

1897-98 the Porto Rican government paid \$167,340 for ecclesiastical salaries, including \$42,400 for the cathedral in the capital, and a total of \$235,000 for the Church and its schools, hospitals, and asylums. The bishop for a long period received \$18,000 a year, but was gradually reduced to \$9,000, while the priests got from \$1,500 down to \$600 a year. This sum meant much more in Porto Rico than it would in America. The clergy were almost entirely Spanish and of the very worst of their class, cold and unsympathetic, selfish, much more interested in their own welfare than in that of the people, who tolerated but never liked them. When their government salaries ceased, they mostly followed the bishop back to Spain, and for Porto Rico's good.

Municipalities and the Church Buildings. The church buildings were nearly all erected by the municipalities, the state donating the ground. Therefore municipal ownership was asserted when the Americans took possession; but it was agreed that the original purpose was that the local congregations should have use of the buildings for worship in perpetuity. Porto Rico had done everything for the Church; what the Church had done for Porto Rico during nearly four centuries we are now to see.

Results of Romanism. What were the results of Romanism (1) Educationally, (2) Morally, and (3) Religiously?

Deplorable Lack of Schools. The Church had control of education. This control is always claimed

by Catholics wherever it can be had, and when had, as history proves, the result is just as little education for the masses as possible. Porto Rico was in this respect like Spain and Mexico and Cuba and the South American Spanish-speaking countries. Superstition thrives on ignorance. Churches, forts, and barracks were built, but never a schoolhouse. Only fifteen per cent. of the total population in 1899 could read and write. As for the people as a whole, the pall of blank illiteracy and ignorance hung over them. The only lifting of the pall was due to a society called the Economic Society of Friends of the Country, organized in 1813, composed of some of the best people who desired to raise the standard intellectually and morally, thinking it disgraceful that so many of the *alcaldes* (mayors) should be compelled to sign crosses instead of writing their names. Lamentable was the condition in which the Church left Porto Rico educationally. And yet the Porto Rican bishop from the United States bitterly opposes the splendid public school system, just as his Church does in the United States, in Spain, and in France, and doubtless for the same reason—the public school makes for intelligent democracy and therefore against any form of tyranny over the conscience or person. The public school is the ally of civil and religious liberty everywhere.

Immorality of Priests. The Church was the guardian of morals. The conditions that grew up under her guardianship or lack of it were so dis-

graceful and shocking that they have to be treated with delicacy. The moral degeneracy of the priests, who were to set the example for the people and who claimed right over their conscience, is not denied by Catholics who have made investigation, nor by any one conversant with the facts. What General Sherman's son, a Catholic priest, said of the island is quoted elsewhere. The conditions were quite as bad in Porto Rico as in Cuba. The visit of a priest was always dreaded and an occasion for scandal, if such things were regarded in that light by a demoralized people. Mr. Fowles, who made a careful first-hand study, says: "Among these priests drunkenness is not a serious offense, gambling and profane language are so general as to be scarcely commented upon, and people only smile when the relations of the 'padre' to the women of the parish are mentioned. Many of the priests are fathers of children, whom they partially or wholly support, and some of them live openly with women who rear their families. A short time ago one of the richest priests appeared before a court in the western part of the island, and in order that his children might inherit his property, he swore to being their father—yet the occurrence scarcely caused any comment, so accustomed are the people to the immorality of the priests."¹

Excessive Fees Prevent Marriage. Not only were the priests immoral themselves, but they fos-

1. *Down in Porto Rico*, 101.

tered immorality in the people. Where they should have stood for the sanctity of the home they were its worst enemies. The exorbitant fees charged for the marriage ceremony made it practically impossible for the laboring classes to pay it. The priests charged ten dollars for the simple marriage service, sixteen dollars for a more elaborate service, and twenty-five dollars or more if the persons were in better circumstances. Since the ordinary laborer received about thirty cents a day as his wages, it will be seen that to accumulate such a fee was out of the question. Therefore the poor people simply went without the ceremony, and the missionaries had to confront this state of affairs. In the great majority of cases the family relations were sustained quite as faithfully as where there was a ceremony, nevertheless the fact remained that according to the census of 1899 158,570 persons claimed to be legally married, while 84,242 acknowledged that they were living together without such legal bond, and 148,405 illegitimate children were reported.

An Enlightening Incident. What this means, as a quickened sense of propriety comes, is delicately told by Miss Hughes: "In Mayaguez I met a bridal couple on horseback starting on their wedding journey. In type they showed a strain of Indian stock. They were not very young. Yes, they came from the hills, where they had a little home; would the kind señorita some day come that way and bring the *fotografía* she promised they should

have, and see *los niños* (the children)? Three there were, so good and pretty. No, they had not before been married, but had lived faithful all these many years. But *una Americana*, coming to the near-by hacienda to see the sugar, had told them it would be better so, better for the *niños* and better for their souls, and that now, with the new masters, it would not cost so much as the tax the priest had asked, that they could never pay; so they had come. A simple tale and a simple pair, but pure at heart. Who the *Americana* was I never learned—only a woman, graced with tact, who had put her shoulder to the wheel of opportunity.”¹

No Sufficient Excuse. Apologists are saying that the high fees were only in part responsible; that much must be attributed to the early relations of the races and the irresponsible character of the Spanish men and the native peoples and the negroes; that there is immorality in other countries also, and the Church cannot be held responsible for the existence of all evil. That is true, but it is also true that it is the duty of the Church to teach Christian morality, to foster the pure family life, to set the example of personal purity and righteous conduct, to instruct and inspire the people to the utmost extent. In all this the Roman Catholic Church in Porto Rico was recreant; adding to recreancy the fostering of immorality by fees and priestly corruption. Of course this suited the evilly inclined,

1. "Byways in Porto Rico," *Outlook*, March 4, 1899.

and those who found it easier to escape family liabilities.¹ That it did not make the island a sink of social corruption was due to the innate virtue and goodness of large numbers of the people themselves, not to any help from their religious leaders. There is no excuse possible for the moral laxity in which the ruling Church allowed the teachable, easily influenced people to remain through the centuries. Corrupt in priesthood, derelict in duty, stands the verdict of the past. The people were sinners, yes; but they were more sinned against than sinning.

Religious Teaching wholly Catholic. The Church was the only teacher of religion. Not only was no other form of religion tolerated, but until 1815 the Church would not permit any but Catholics to live in Porto Rico. And after that the restrictions imposed upon Protestants were such as to place them at a great disadvantage. At the time of the American occupation there were only two Protestant churches, both Anglican, built by the English residents, one at Ponce, the other on the island of Vieques. There had been no chance for missionary work, for the priests would not allow it; this, too, although the Church was not ministering to one third of the population.

Rural Church Destitution. An American missionary who went to the island in 1899 writes me, from first-hand knowledge: "A selfish and sinful priesthood had constituted the sole and undisputed

1. See Appendix C. Facts are there given showing how difficult marriage was made.

spiritual leadership for four hundred years. The moral and religious condition of the people was pitiable in the extreme. Eight hundred thousand out of the one million people lived in the rural districts, and these were wholly destitute of religious privileges. There was not a single church building in these country districts. Shacks of poverty, of irreligion, of immorality, abounded everywhere. These shacks were crowded full of human lives, but the sacred relations of an American home life were little known."¹

A Shrine of Superstition. While the Church left the people in ignorance of the fundamental principles of Christian conduct, it fostered superstition and idolatry. As France has its Lady of Lourdes and Mexico its miraculous shrine of Our Lady of Guadalupe, so Porto Rico has its legend of Monserrate, appealing to the credulity of the simple-minded people, and sanctioned by the Church, which seldom rejects miracles that bring offerings. The legend runs that a man was plowing in a field near Hormigueros when the ox which he was driving turned and began goring him. In his distress he prayed to the Virgin Mary for help, and immediately the ox fell to the ground with his legs broken. The Virgin then appeared to the man, who in gratitude promised to do whatever she commanded. Later she appeared to him again and ordered him to build a church on the hill for the purpose of miraculous

1. The Rev. A. B. Rudd.

healing. He built it according to her orders, on a sharp peak, where it stands prominently before the people of the adjacent town and country, and named it, "The Church of Our Lady of Monserrate." Here the sufferers flock from all parts of the island for healing, bringing gifts suggestive of their infirmities. Silver or gold limbs, eyes of precious stones, numerous articles of great value have been presented to the church, which is wealthy. The solid silver altar, and its solid gold candlestick weighing fourteen pounds, have been molded from the gifts of persons seeking healing, and the church ornaments are valued at more than \$100,000. The church organizes an annual pilgrimage, with excursions from all sections, and the bishop and other high ecclesiastics address the thousands of pilgrims.¹ Many cures are reported and much gold and silver finds its way into the church coffers. If the legend is doubted, of course the obvious answer is, "Well, there is the church!"

Immoral Sports and Sabbath-breaking Fostered. While fostering superstition, the Roman Church had no word to say against the common vice of gambling, or the degrading sport of cock-fighting. Indeed, Sunday was the day for sports and all forms of recreation. Our missionaries have to work against the fact that there is no Sunday properly speaking in Porto Rico. Sunday morning is the chief market time of the week, and the crowds

1. G. M. Fowles, *Down in Porto Rico*, 115.

are in the market-place, not in the churches. Sunday afternoon was the regular time for cock-fighting exhibitions until Americans stopped this kind of public sport. Sunday evening is given to the *bailes*, or balls, which last far into the night, with forty dances or more in the night's program. This is the time also for the promenades in the plazas and the band concerts. When the great annual carnival comes, with its ten days of festivities, the closing feature is a grand parade of masqueraders on Sunday afternoon. Instead of teaching the people to keep the Sabbath day holy, the Church sanctioned the turning of it into the chief pleasure day of the week.

Religion Became a Form. Religion in Porto Rico, as taught by Roman Catholicism, was a matter of formality, attending mass and confession, joining in the religious processions and observing the forty or fifty "fiesta" days by refraining from labor, giving due reverence to the priests, conforming to certain customs when within the church walls. No schools, no Sabbaths, no real homes, a profligate priesthood supervising religion—what wonder that the people came to have little respect for such a religion, and as far as the men were concerned abandoned church-going and all pretense of loyalty to the organization. And this was the product which Roman Catholicism had to show for its long period of domination over the lives and consciences of a million or more of people. The people were without a religion of righteousness, faith, or hope.

2. HOW THE DOOR WAS OPENED

Protestant Missionary Comity. Then came the day of liberation, the advent of a new government, the era of religious liberty and missionary effort. As soon as the hold of Spain was broken in the Philippines, Cuba, and Porto Rico, the home and foreign missionary boards of the United States recognized the fact that a new responsibility and opportunity confronted our people. Various Protestant denominations sent representatives to look over the fields with a view to establishing missions. Most fortunately, it dawned upon the leaders that this work in comparatively small and virgin fields ought to be done by some arrangement that would avoid overlapping or friction and secure the speedy proclamation of the gospel to all the people. The principle of Christian comity came into play, with the happiest results. These are the general terms of agreement: (1) San Juan and Ponce, the two chief cities, to be open to all denominations for whatever work they desire to initiate; (2) any denomination that first starts work in a field shall be left in undisturbed possession unless the town grows to exceed 7,500 population, in which case others may enter if they feel called upon to do so; (3) a division of the island, by which the Presbyterians of the North became responsible for the evangelization of the western section, the Congregationalists, for the eastern section, the Baptists and Methodists for the central section, the United Brethren in the Ponce district,

with due provision also for other denominations. The Protestant Episcopal Church, not becoming a party to the arrangement, but working in harmonious relations, holds the island as the Missionary District of Porto Rico, with a resident bishop.

Beneficial to All. Of the benefit of this comity to the people of the island there can be no question. A home mission secretary, after a tour of the island, says: "One of the inspirations of work in Porto Rico is that the different denominations are not overlapping and wasting divine energy in competition. Christian work is not being overdone in Porto Rico. Even the head of the Roman Catholic Church on the island, Bishop Jones, said to me that there is room for us all, freely affirming that Porto Rico has never been truly evangelized and frankly acknowledging that the Protestant work is quickening that of his own Church."¹ There is no doubt of that, as many missionaries testify; but not all the priests are as ready to welcome the means of quickening as the bishop declared himself to be.

View of Protestant Episcopal Bishop. Similar testimony is given by Bishop Van Buren: "The Church of Rome in Porto Rico neglected the humanities. She built no hospitals; she had very few schools, and those were pay schools; she did not give to the people very much to elevate and brighten their lives. Regarding the attitude of the Church toward our missions, I was told that some one went to

1. L. C. Barnes, *Baptist Home Mission Monthly*, November, 1908.

Bishop Blenk and said, 'Do you see what these Protestants are doing? Do you see how many they are drawing away with them?' 'Yes,' he replied, 'but what of that? If they can do anything to improve the conditions of the Porto Ricans, for pity's sake let them do it, but you depend upon it these people will return to the Mother Church when they come to die. You do not need to worry.' My reply to that is, 'If we can help the Porto Ricans to live, we do not care who buries them; the Lord will take care of them then.'"¹

Attitude of the People. The American missionaries were warmly welcomed for the most part both in city and country, and their message was heard gladly, except where the priests stirred up feeling against them. There has been some persecution, but not more than is good for the workers, and the day for it has pretty much passed, since the character of the missionaries and the good results of their efforts have become known. As already intimated, there is a vast deal to be done without proselyting, for the masses of the people were not religiously reached at all, and the Protestant missionaries have seen to it that the rural districts are visited and outstations planted. To take the opinion of Bishop Van Buren again, from the same informing article: "While nominally the entire population is Roman Catholic, I think the great majority of the people have no real allegiance to that religion. This

1. *Outlook*, January 14, 1905.



OPEN-AIR MEETING
PREACHING TO CHILDREN

condition of things is not confined to ignorant people who have been neglected and are the prey of superstition. It prevails also among the better-informed element of the community."

3. MISSIONARY OUTREACH

Attractive Services and Missionaries. The character of the Protestant services at once caught the attention of the Porto Ricans. The singing of hymns quickly drew listeners, and the priestly threats and foolish tales of the evils that would come upon those who attended the Protestant meetings were not sufficient to overcome the interest aroused by the gospel hymns, translated into the Spanish. The people like music, like to play and sing, like to talk; and there was something in the heartiness and informality of the meetings that was as appealing as it was novel to them. The missionaries therefore could easily get a congregation, and their message was heard with respect. The first difficulty came in regard to the mixed domestic relations of those who desired to unite with the Church. The missionaries insisted upon a straightening out of the family relations, and thousands of marriages took place, with no charge.¹ This fact produced a profound impression. A "free" gospel was indeed a new thing. A ministry that seemed intent upon

1. One missionary in Ponce says he has married over a hundred couples, receiving \$4.75 in cash and two pineapples in fees. The first thing very commonly where persons apply for membership is to marry those who have lived together and reared families.

the good of the people, rather than upon what it could make out of them, at first seemed suspicious, but gradually came to be regarded in its true light. The confidence of the people was won by the true-hearted men and women who plainly had no selfish reason for leaving their homes in the United States and putting up with all sorts of discomforts in a strange land. The denominations have as a rule been very fortunate in the personality and capability of their representatives. The native workers have proved quite as trustworthy and consecrated as the average in any land, and have shown in many cases remarkable devotion and evangelistic gifts.

Moral Tone Raised. As Mr. Fowles says,¹ to raise a high moral standard among people who had never been used to it in any class, high or low, required moral courage. The Protestant Church emphasized the sanctity of the home in a way never before known in the island, and by insisting upon morality as a condition of Church-membership has already perceptibly raised the moral tone; and one of the highest tributes to the character of the Porto Ricans is the manner in which they have responded to these appeals to their better nature, and the devotion with which they are striving to live according to the standards of the higher life opened to their view.

Communities largely Reached. Only eleven years of Protestant missions, yet the cheering re-

1. *Down in Porto Rico*, 123.

port is made that there is not a city nor a large town where Protestant services are not regularly held, while the same thing is true of large numbers of the villages and even hamlets up in the mountains. From Aguadilla on the east to Humacoa on the west, from San Juan on the north to Ponce on the south, the gospel is preached, the women missionaries go into the homes with their messages of cheer and suggestions of better things, the children are gathered into the Sunday-schools, and in many places into mission schools for instruction in practical lines.

Summary of Results. Without accuracy in statistics, the general statement may be made that in this brief period about nine thousand communicants have been gathered into the Protestant mission churches, while many thousands of adherents have declared their sympathy with the new order, although they have not yet openly professed conversion. The utmost care has been exercised to avoid haste and mistake, to instruct the people thoroughly and test their experience before accepting them for membership, so that the outcome may be permanent. It is a slow process to permeate a people with spiritual ideals. To pass from a religion of ceremonial and outward expression to one of the inner life and experience requires the new birth. The evangelical workers in Porto Rico have to meet with prejudices, preconceived ideas, priestly falsehoods calculated to neutralize their efforts, and all the natural and cultivated tendencies of a tropical

people. But they see results constantly, and the encouragements outweigh the discouragements always. It is believed by one of the missionaries who has watched the progress from the beginning that American missions have already directly reached and influenced the lives of one tenth of the population; while the preaching of the gospel to the last man, woman, and child on the island is easily within the reach of this generation. There is absolutely nothing to hinder the evangelization of Porto Rico but failure to provide the necessary means.

4. THE FORMS OF MISSIONARY WORK

Three General Lines. The missionary work is (1) Evangelistic, (2) Educational, and (3) Institutional.

Evangelistic Work. The first emphasis has been laid upon preaching and teaching the gospel. Beginning in rented quarters, the missionaries gathered the people for religious worship and established regular services. As converts were made, and they came with surprising rapidity, they were carefully instructed and then organized into churches. Every missionary, in addition to his chief station, took on as many outstations as his time and strength would allow, and commonly much more work than health would safely carry. But the eagerness of the people to hear was inspiring, and the calls for services were incessant. Gradually chapels were built, and in the strategic centers houses of worship were erected that would command respect and give an air of perma-



PRESBYTERIAN HOSPITAL, SAN JUAN, PORTO RICO
ST. LUKE'S HOSPITAL, PONCE, PORTO RICO

nency to the work. The children were gathered into Sunday-schools, and young people's societies were organized. Women missionaries engaged in house to house visitation, where they were able to do a most important service; and they also taught in the simple schools that were started in response to a need soon made apparent. The evangelistic work has been pressed just as far and fast as the force of workers made it possible.

Educational Work. While the American government has covered the island with schools and is teaching 150,000 of the children English as well as Spanish, the missionaries soon discovered that it was as necessary to have distinctively Christian schools in Porto Rico as in the United States—much more necessary, if comparison had to be made. The training of native missionaries is indispensable if a strong native Church is to be built up, and for this purpose the necessary training-schools must be provided. There must be some place in which to care for the boys and girls and young men and women who have no suitable homes or home training, if they are to be taught the Bible and nourished in the Christian life. For higher and Christian education there was a demand, as the first schools opened under missionary auspices demonstrated. There is little doubt that more and more emphasis will be laid upon this phase of the work. There must be not less evangelistic work, but more educational. Every mission center should have its school, answering to the particular need of the field. Nothing would

strengthen the work more, with a view to the future, than the establishment of schools of the highest grade. These schools would in no sense rival the public schools, any more than do the Christian academies and colleges in our own country. A theological seminary is an imperative need, if a future ministry is to be provided. To train these students in American seminaries and colleges is impracticable, and of doubtful expediency. It is likely to get them too much out of touch with the island life.

Institutional Work. The missions have to extend their sphere of service in many ways. The physical development needs looking after, and the kindergarten and gymnasium, the cooking and sewing classes, and all the ordinary forms of practical instruction find place in the missionary curriculum. Two good hospitals have been established as object-lessons of Christian philanthropy. But more medical missionaries are needed to instruct the people in the elementary principles of hygiene and ventilation and proper care of the body. This is a work in which all denominations could unite, keeping three or four medical missionaries at large at points where their services are most needed. The country districts especially are ill supplied with medical skill.

5. DIFFICULTIES OF THE WORK

Difference of Race. Perhaps the chief difficulty to be met, aside from the hostility of the priests, is the matter of racial dissimilarity and the natural antagonism between the Anglo-Saxon and the Latin.

This race feeling is not the same as that between the Anglo-Saxon and the negro, but it is as truly existent and must be taken into account. There is prejudice on both sides, but underneath prejudice the Anglo-Saxon at heart distrusts the Latin, while the Latin dislikes the Anglo-Saxon; and there is some basis for the feeling on both sides. The Anglo-Saxon is superior in initiative and resourcefulness. The Latin knows the Anglo-Saxon methods as different from his, and also superior. Whatever his air of courtesy, however graciously he may seem to accept the inevitable, deep down there is a race barrier that has never yet been overcome. Many students of the races think it never can be; all that can be hoped for is a peaceable and friendly and mutually serviceable *modus vivendi*. Those who, in spite of the ethnologists, believe that assimilation may be possible are the missionaries, whose faith in the transforming power of the gospel gives them hope of real unity through religious experience. Surely it ought to be true that a genuinely converted Latin and a genuinely converted Anglo-Saxon might come to know and love each other as brethren to such degree that at least the racial prejudice should disappear. Evidences of this result in the missions are gratifying. The relations between the American and the native workers are close, cordial, and brotherly, and friction is rare. As a professional gentleman engaged temporarily in Porto Rico said to me, it is the ill-bred, contemptuous, noisy, boastful type of American, commonly in Porto Rico as a com-

mercial exploiter, who keeps the water of ill-feeling boiling. Were it not for the American missionaries and their unselfish and devoted labors there would be little hope that the Porto Ricans would ever understand us as we are in the main, or come to like us.

United States Officials. We have not always been seen at our best in the Americans sent to the island in official positions, but the average has been excellent and the government as a whole worthy of high praise. The manner in which the present head, Governor George R. Colton, has won favor with the Porto Ricans of all classes shows how necessary it is to have men of high character and tact in that responsible office. By his manifestation of sincere interest in the welfare of the people, while at the same time making it clear that demagogic leadership would find no favor at his hands, Governor Colton has within six months from the time he took office—November, 1909—succeeded in radically changing the attitude of the people toward the American administration and people. He found intense hostility against the United States régime. He devoted himself to lifting the people out of the quagmire of political discussion by pressing upon them their business interests. Holding strictly aloof from local politics, he talked of nothing but coffee, sugar, fruits, and other agricultural products. When the politicians tried to create political agitation, he talked business all the more. As a result, he has allayed hostile feeling, has secured the passage in

seventeen days of the budget he framed, and also the enactment of many important measures. Among them is the donation of a site to the Young Men's Christian Association in San Juan, upon which a \$125,000 building will be constructed, the people of San Juan having raised \$50,000 toward it, the balance to come from the United States. The securing of the subscriptions in the capital was one of the best things for Protestantism yet done in Porto Rico, and the building will aid the Christian missionaries greatly in their work. Another act authorizes the expenditure of \$595,000 for good roads, which means that a road along the coast will be built around the island, with small stretches to connect all the important main roads. A site has also been given to the Northern Methodists for a school for boys, to be erected by outside subscriptions and to cost not less than \$50,000. This indicates a policy to give sites where missionary boards agree to erect buildings. That a Porto Rican legislature should make such grants is significant; whether the policy seems wise or not is another matter. The fact that every measure endorsed by the governor was adopted by the legislature proves that the future is full of hope for amicable relations, which are essential for all the interests involved, political, social, and religious.

6. THE INFLUENCE OF COMITY

Protestant Coöperation. A standing argument and persuasive one used by the Roman priests

against the Protestants is that of the unity of Catholicism and the sectarian divisions of Protestantism. Happily the fruits of comity are becoming evident, and an answer to the argument of division is given in the Interdenominational Conference of Porto Rico, which has held three meetings in the ten years, the last one in San Juan in November, 1908. The night sessions were so largely attended that no church would hold the people, and the theater, a spacious and handsome modern building, was given free of charge for the purpose. That fact is significant. So was the further fact that the address of welcome was delivered by the Hon. Dr. Francisco del Valle Ailes, mayor of San Juan, a man of high culture. In a half-hour eloquent address he discussed the history of religious liberty, and as he concluded his really remarkable review the conference went wild in its applause, according to the report of an eye-witness. The influence of a man of his position and standing addressing a Protestant conference is of great import in Porto Rico. The response was by a physician of Mayaguez, a Presbyterian, also a man of high reputation. There was a fine representation of delegates from all the denominations at work on the island, and the subjects discussed were of broad character. The first was "The Unity of Protestantism," the second "Protestantism and Education," and so on. "The Relation of the Church and the State," a matter of great significance in Porto Rico, was ably presented, in a way to influence public opinion. The conference made

for fellowship and harmony, and there was a happy, optimistic spirit throughout. The brethren see that a united Porto Rican Protestantism is the only force that can successfully oppose the Catholic Church and redeem the island.

7. MISSIONARY EXPERIENCES

People's Hunger for the Gospel. One missionary says: "Two weeks ago I went to a point an hour and a half's ride interior from Trujillo Alto. It was the second time in all the history of the island that they had the opportunity to hear the gospel. How the 120 men and women watched me; how they listened; one man said he hoped I would preach two hours! They learned for the first time a gospel hymn. Most of them heard the gospel for the first time. They want a teacher, but where is he to come from?"

Patience under Persecution. What is the gospel doing for Porto Rican character? Let this missionary testimony answer: "The conference was held in a thatched-roof building built by the native brethren and seating about a hundred people. These hill people are poor. The pastor of the little church is a well-to-do farmer, but his income from his coffee plantation falls short of \$500. The Christians are suffering a peculiar kind of persecution. Sugar-cane planting has called many men from the hills to the valleys at just the season when their hill lands should be worked and planted. When harvest-time comes there is nothing to gather and the

people are hungry. Those who are not Christians have turned thieves and are robbing their more fortunate neighbors. Knowing that the Christians will not retaliate they are robbing them right and left. It is marvelous to see the patience with which they endure all this, with no thought of retaliation, trusting that the Lord will provide for them, as indeed he has up to the present time." That shows practical fruits of the new life.

Ready Participation in Meetings. A visitor in the eastern end of the island says: "I attended a mid-week meeting in a church which would be a credit in any of our New England villages. Many in our northern churches might profit by taking note of that prayer-meeting at Fajardo. No time was lost. As soon as one speaker took his seat another was on his feet." That is characteristic.

Generosity to the Needy. A woman missionary says: "It was Saturday afternoon, and the girls and boys of the industrial class had taken a nice patchwork quilt to a poor homeless invalid who is sheltered by one and another of kind-hearted people who take her in. And here I see another good quality of the Porto Ricans. An orphan child or an old person left without support always finds a friend or friends among those who have little to give, but give that little gladly."

8. THE OUTLOOK

What of To-morrow? American Protestantism is giving to the people a veritable and pronounced



FIRST PRESBYTERIAN CHURCH, AGUADILLA, PORTO RICO
UNITED BRETHERN CHURCH, PONCE, PORTO RICO

religious and social elevation. After such a remarkable advance during the past ten years, and with such a splendid condition existing to-day, we should rightfully expect the near future to be heavy with enlargement and permanent progress. The next few years will witness unprecedented progress along educational and industrial lines. But what will be the religious, the social, and the moral condition of Porto Rico to-morrow? This question is of the most vital interest to Christ and to his Church. The answer will in part depend upon the movements of government, upon educational advance, and upon industrial prosperity. But with all these outward conditions and above them the answer to this question will depend upon the loyal sacrifice and activity of the Christian forces of America to-day. Will we provide a sufficient leadership and a sufficient working plant? This is the immediate demand upon American Christianity. We have heroic and consecrated and efficient workers on the firing line. Will we support them? Our answer to this will determine the to-morrow of Porto Rico.

The Goal a Paradise Regained. The sad and desolate yesterday, the ripe and hopeful to-day, with all the varied activities enlisted in our home churches as well as on the field itself, prophesy an intelligent and Christian Porto Rico to-morrow. The end is one devoutly to be wished, devotedly to be worked for, determinedly to be accomplished. American Christians of to-day have it in their power, with the divine approval, to bring it to pass that this fair

garden of Porto Rico in the southern seas shall be a "Paradise Regained." Already, in both Cuba and Porto Rico, the new era of civil and religious liberty has begun, and the missionaries of the cross are making conquest for Christ. As a result of our study, shall we not assure them that they will not lack adequate support.

QUESTIONS ON CHAPTER VII

AIM: TO REALIZE THE FAILURE OF ROMAN CATHOLICISM
AND THE SUCCESS OF PROTESTANT CHRISTIANITY

1. Why does the Roman Church not permit religious freedom when she can prevent it?
2. Would you permit the propagation of Buddhism in this country if you could? State reasons.
3. Would you as a Protestant prevent other denominations from entering sections of the country that were occupied by your denomination?
4. Was there anything to prevent the Roman Church from carrying out its highest ideals for the uplift of the Porto Ricans?
5. What are your principal reasons for believing in the separation of Church and State?
6. Is the failure of 400 years sufficient to warrant the entrance of other agencies?
7. What should be done with religious leaders who are unfaithful to the Church vows like the priests of Porto Rico?
8. Should the Church be held responsible for the conduct of its priests?
9. Can you defend the exorbitant marriage fees exacted by the priests? Give reasons.

10. Why has the Roman Church appealed to the people through superstition? Example, "The Church of Our Lady of Monserrate."
11. To what extent should the Church be held responsible for the continuation of immoral sports and Sabbath-breaking?
12. Do you approve of the attitude of Bishop Blenk toward Protestant missionary effort?
13. What do you think the Roman Church means to most of the Porto Ricans?
14. What form of missionary work do you believe will be the most successful in Porto Rico? Give reasons.
15. Can the Church neglect any one of these forms and accomplish its task?
16. What do you consider the greatest difficulties in missionary effort at the present time in Porto Rico?
17. Do you believe it is an aid to have the influence of the United States government in favor of missionary work?
18. Sum up what you consider the achievements of Protestant missions in Porto Rico.
19. Sum up what you consider the most hopeful features of the work.
20. Sum up what you consider the obligation resting upon Protestant Christians.
21. What do you consider your responsibility in view of this study?

REFERENCES FOR ADVANCED STUDY

CHAPTER VII¹

Roman Catholicism.

Fowles, Down in Porto Rico, V.

1. For the most recent material on missions in Porto Rico *The Missionary Review of the World* and the denominational missionary magazines should be consulted.

226 ADVANCE IN THE ANTILLES

Van Middeldyk, The History of Puerto Rico, XXXVII.

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Forbes-Lindsay, "The Land of Promise," World To-day,
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Rowe, The United States and Porto Rico, XV.

Wilson, Political Development of Porto Rico, XIX.

APPENDIXES

APPENDIX A

AIDS TO THE PRONUNCIATION OF SPANISH WORDS

Vowel sounds: *a* = *ah*; *e* = *a*; *i* = *e*; *o* = *oh*; *u* = *oo*.

Consonants as in English, except the following:

g, as in give before *a*, *o*, *u*; like *h* before *e* and *i*.

h, not sounded, save as mere breathing.

c, has *th* sound as in *thin* in good Spanish, but ordinary *c* sound in Cuban dialect and common speech.

ll, same as in French; *brilla* = *breel-yah*.

ñ, like French *gn*; *sueño* = *soo-ayn'-yo*.

ch, as in *charity*; *machete* = *mah-chay'-teh*.

z final, in Spanish, like *th* in *thin*; commonly in Cuba and Porto Rico has the sound of *s*.

y, before a vowel is like a soft *j*.

PRONUNCIATION OF CUBAN NAMES AND WORDS

Key: *ah* pronounced like *a* in *far*; *ay* like *a* in *say*; *ch* as *c* in *met*; *ee* as *e* in *me*; *o* as in *tone*; *oo* as in *ooze*.

APPENDIX B .

INTERESTING FACTS FOR REFERENCE DRAWN FROM THE CENSUS OF 1907

POPULATION BY PROVINCES

Pinal del Rio	240,370
Habana.	538,010
Matanzas	239,813
Santa Clara	457,431
Camaguey	118,269
Oriente.	455,080
Total	<u>2,048,980</u>

BY SEX, RACES, AND NATIONALITY

	Male	Female
Native white	608,597	615,943
Foreign white	163,014	40,632
Negro	133,655	140,617
Mixed races	157,975	176,720
Mongolians	11,641	196
Total	<u>1,074,882</u>	<u>974,098</u>

Excess of males, 100,784, mostly Spanish. Colored population 30.28 per cent. of the whole; white 69.70 per cent.

APPENDIX B

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POPULATION ACCORDING TO BIRTH

Cuba.	1,820,239
Spain	185,393
United States	6,713
China	11,217
Africa	9,948
Unknown	264
Other places	17,206
<hr/>	
Total	2,048,980

POPULATION BY SEX AND AGE

	Males	Females
Less than 5 years	173,657	168,995
From 5 to 17	272,585	268,860
From 18 to 20	77,001	76,145
From 21 to 44	398,647	328,259
From 45 up	152,992	131,839
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Total	1,074,882	974,098

INCREASE FROM 1774 to 1907

1774.	171,620
1792.	282,300
1817.	572,363
1827.	704,487
1841.	1,007,624
1861.	1,396,530
1877.	1,509,291
1887.	1,631,687
1889.	1,572,797
1907.	2,048,980

The voting population numbers 420,576. Of the 430,514 claiming Cuban citizenship, 212,930 were literate and 217,584

illiterate, while 6,322 of the total had received academic and professional degrees, and of these 5,559 were native Cubans. Of the illiterates, 121,856 were Cuban whites, 8,891 were Spanish born, and 86,640 were colored.

The general increase every ten years in all countries is 25 per cent. Cuba shows increase of 476,183, or 30.28 per cent., in eight years. The province with greatest increase in population is Pinar del Rio, with Oriente second. This is especially good missionary ground.

THINGS WORTH KNOWING

Total area, square miles	44,164
Uncleared forests, acres	13,000,000
Native plants catalogued	3,350
Species of native birds	200
Cattle (in 1906)	2,579,492
Increase in four years of independence	1,579,630
Horses (in 1906)	402,461
Increase in four years	234,528
Annual production of honey, gallons	470,000
Annual production of wax, pounds	775,000
Production of tobacco in 1907, Spanish pounds..	109,562,400
Production of coffee in 1907, pounds	6,595,700
Production of cacao in 1907, Spanish pounds....	9,380,900
Value of orange crop, pesos (96 cents)	3,000,000
Value of pineapple crop, pesos	1,000,000
Production of plantain, kilograms	120,000,000
Yearly consumption rice (imported) pounds....	100,000,000
Government owned forests, acres	1,226,454
Provinces	6
Municipalities	82
Havana, population	300,000
Sugar farms	186
Sugar production, 1908, tons	1,444,310
Molasses and sirups produced, gallons	46,745,736
Value of sugar crops and productions	\$73,896,899

Value of sugar, sirups, and liquors exported, 1907.	\$70,826,464
Number of telegraph stations	115
Telegraph lines in operation, kilometers	6,196
Post-offices	415
Total exports, 1907	\$114,812,846
Total imports, 1907	\$97,334,195
Immigration, 1907	29,572
Asylums, charitable	11
Inmates thereof	1,595
Hospitals	56
Patients therein	5,900
Steam railroad, mileage	2,329
Schoolhouses.	2,149
School-teachers	3,649
Pupils registered	122,214
Average daily attendance (78.8 per cent.)	96,301

Average height of Cuban men, 5 feet and 5 inches.

The number of married persons in 1907 was 423,537, or 20.7 per cent. of the population; in 1841 only 8 per cent.

The number of consensually married persons (without Church ceremony) was 176,495, or 13.6 per cent.

The number of wage-earners was 772,502, or 37.7 per cent.

The female wage-earners numbered 73,520 of this total.

The occupations show: Farmers and farm laborers, 367,931; merchants, 50,856; day laborers, 42,358; servants, 39,312; salesmen, 32,374; cigarmakers, 27,503; clerks, 26,483; launderers, 25,533; carpenters, 21,422; masons, 12,163; draymen and coachmen, 10,199; seamstresses, 9,470; policemen and soldiers, 8,238; mechanics, 7,917; shoemakers, 6,848; bakers, 6,162; teachers, 5,964; tailors, 5,112; bankers, brokers, capitalists, and financiers, 2,792; lawyers, 1,349; physicians and surgeons, 1,243, etc.

The total number of occupied dwellings in 1907 was 350,830. Average number of persons to a dwelling, 5.8.

The Isle of Pines is a municipality of Havana province, has 1,200 square miles, a population of 3,276, of whom 438 were Americans, engaged in cultivating citrus fruits.

United States currency is the official money of Cuba. The coin in common use is the *peso*, or Spanish dollar, equal to 85 cents American money; *dos pesetas* (half dollar), *una peseta* (20 cents, equivalent to our quarter); *un real* (ten cent piece), and *medio real* (five cent piece or nickel.) There are copper *centavos* (cents) and *2-centavo* pieces. Exchange American for Spanish coin, or you will lose in shopping and small dealings, as a quarter will be taken for the *peseta* (20 cents), and no change be given.

APPENDIX C

MARRIAGE RESTRICTIONS AND ROMAN CATHOLIC CHURCH ACQUISITION OF PROPERTY

In response to my question as to the social and moral conditions in Cuba, an American missionary of culture and breadth, kindly furnished this enlightening statement, which can be relied upon, and shows what the missionaries have to meet:

"In days gone by, when Spain and Catholicism had absolute power, the price for a marriage ceremony was \$51 cash in advance. The citizens were kept in perpetual poverty by those in power, so that it was impossible for any of the poorer class to enjoy the luxury of a marriage ceremony. Very early in the history of the island, began the custom of taking a woman for a companion, with whom some men continued to live until death, while others remained true until a more attractive woman presented herself, when a separation would take place and each seek another mate. Such is the condition to-day. True, it is contrary to the laws of the country, but these laws are not recognized. I know of one woman who has eleven children, each by a different father. And the most deplorable thing is the fact that such practise is not considered immoral. The judge of a rural district lives with a *querido* (concubine), and it was necessary to exclude him from the Church for such action. I married a man who had been living twenty-six years with a woman, and they have seven children. It was a rather strange sight for a child to see his father and mother married!

"Red tape is necessary in Cuba for legal marriage. A man may live illegally with a woman and the law will not molest him. But should a man desire to live like a Christian in

regard to matrimony, it is necessary for him first to make out a *Solicitud de Matrimonio*, which he presents to the minister. The minister then makes out an *Edicto*, which he posts on the church door for two weeks, sends a copy to the secretary, to the judge, and if either of the two contracting persons have lived within two years past outside of the place where the ceremony is to be performed, a copy must be sent to each place. After two weeks all of the *Edictos* must be returned by the minister, signed by the secretary and certified that there has been no objecting filed; the minister then makes a visit to the home of the parents of the bride and groom, if either is under age, to witness the signature of the parents to a *Consentimiento para menores* (consent by minors). But if it happens that the father or mother of either minor has died, it is necessary to get a written document certifying to the death. The minister next proceeds to make out the *Acto Matrimonial*, and the *Certificado de Matrimonio*, which must be signed by him, the bride, the groom, and two witnesses who make a sworn statement that all contained in all the papers is true. The marriage service may now be performed. The minister must take all of the papers together with a dollar and a half to the secretary to the judge, who smiles as he tells you that if there are any errors he will send for you. In case there are errors, the minister is liable to a five-hundred-dollar fine and one year in jail. Thus far I am out of jail. The minister, if he is careful, can get money enough from the groom to pay the dollar and a half. The missionaries make no charge, neither receive money, for performing a marriage service."

ROMISH METHODS

What the Catholic régime did in the little city of Bayamo, birthplace of President Palma, an American resident tells as follows in a letter sent recently to the author:

"Bayamo is now a city of about 5,000 inhabitants, and very few habitable houses. In 1868 it was a city of 20,000,

with more than 2,000 really beautiful houses. There were then twelve Catholic churches; now there is one old dilapidated building that a good American farmer would not keep stock in. What happened? When the Catholics and Spain were in power, persecution prevailed. When a man was nearing death, the priest was called, who first inquired what the man had left to the Church. Before he would grant absolution, the man must give him a mortgage for a thousand dollars, more or less, according to the value of the man's property. This mortgage bore five per cent. interest and was held by the Church. Largely as a result of this kind of oppression war broke out, with Bayamo as the center. At that time every house in the city was mortgaged to the Church. When the Spanish troops marched against the city, the patriots, rather than leave their property for the priests, ransacked the churches, brought out and burned the mortgages in the plaza, and then set fire to their homes, burning them to the ground."

APPENDIX D

POPULATION OF PORTO RICO

Date.	Total Population.	White.	Col- ored.	Percentage.	
				White.	Col- ored.
1802.....	163,192	78,281	84,911	48	52
1812.....	183,014	85,662	97,352	46.8	53.2
1820.....	230,622	102,432	128,190	44.4	55.6
1827.....	302,672	150,311	162,361	49.7	50.3
1830.....	323,838	162,311	161,527	50.1	49.9
1836.....	357,086	188,869	168,217	52.9	47.1
1860.....	583,308	300,406	282,775	51.5	48.5
1877.....	731,648	411,712	319,936	56.3	43.7
1887.....	798,565	474,933	323,632	59.5	40.5
1897.....	980,911	573,187	317,724	64.3	35.7
1899.....	953,243	589,426	363,817	61.8	38.2

APPENDIX E

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APPENDIX F

STATISTICS OF PROTESTANT
(COMPILED BY DIRECT CORRESPONDENCE)

NAME OF SOCIETIES	Year included in Report	Year of First Work in this Field	FOREIGN MISSIONARIES INCLUDING PHYSICIANS				Native Workers	STATIONS	
			Ordained Men	Unordained Men	Missionaries' Wives	Other Missionary Women		Where Missionaries Reside	Out-stations or Sub-stations
*American Baptist Home Mission Soc.	1909-10	1899	7	1	7	6	26	21	68
American Bible Society	1908	1882	1	.....	.....	.....	15	.....	.....
*American Friends' Board of F. Miss.	1909	1900	5	.....	4	5	6	6	11
*Board of Home Miss., Presb. Ch. U.S.A.	1909-10	1901	5	.....	4	8	13	5	21
Board of Miss. of the M. E. Ch., South	1909	1898	14	.....	12	.....	31	12	.....
Domestic and For. Miss. Soc., P. E. Ch.	1908-9	1898	7	7	1	11	31	7	41
Exec. Com. of For. Miss., Presb. Ch., U.S.	1909	1890	5	1	5	4	8	5	2
Foreign Christian Missionary Society	1909	1903	1	.....	1	.....	3	1	3
Home Mission Board, So. Bapt. Conv.	1909-10	1886	2	6	2	4	72	.....	.....
Mission Board of the Christian Ch.	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woman's For. Miss. Soc., M. E. Ch. So.	1909	1900	.....	.....	.....	4	10	.....	.....
Grand Total, 11 Societies	.....	.....	47	15	36	42	215	57	146

*Includes Women's Work.

STATISTICS OF PROTESTANT
(COMPILED BY DIRECT CORRESPONDENCE)

NAME OF SOCIETIES	Year included in Report	Year of First Work in this Field	FOREIGN MISSIONARIES INCLUDING PHYSICIANS				Native Workers	STATIONS	
			Ordained Men	Unordained Men	Missionaries' Wives	Other Missionary Women		Where Missionaries Reside	Out-stations or Sub-stations
*American Baptist Home Miss. Soc.	1909-10	1899	5	.....	7	3	27	17	73
American Bible Society	1908	1898	1	.....	.....	.....	5	.....	.....
*American Missionary Association	1908-9	1898	6	6	2	10	9	7	22
Brd of Home Miss and Ch. Ext., M.E.Ch	1909	1900	13	.....	13	7	50	16	194
*Board of Home Miss., Presb. Ch. U.S.A.	1909-10	1899	11	2	13	20	34	10	82
Christian Woman's Board of Missions.	1909	1900	3	.....	3	3	6	1	5
Ch. of Jesus (Work under a Conv. Cath.)	1909	1900	1	.....	1	.....	8	2	12
Domestic and For. Miss. Soc. P. E. Ch.	1909	1898	7	.....	2	6	8	4	19
*Foreign Miss. Soc. U. B. in Christ	1909	1899	4	1	4	1	14	4	32
*Mission Board of the Christian Church	1909	1901	3	.....	2	1	5	3	14
Peniel Missionary Society	.....	1900	.....	.....	.....	3	.....	.....	.....
P. R. Miss. Assoc. of Friends of Phila.	1909	1907	.....	.....	.....	.....	.....	.....	.....
Gen'l Coun. Ev. Luth. Ch. in U.S.A.	1909	1899	2	.....	2	1	4	3	5
Christian and Missionary Alliance	1909	1901	1	.....	.....	.....	25	5	.....
Woman's Home Miss. Soc., M. E. Ch.	1909-10	1900	.....	.....	.....	6	8	3	.....
Grand Total, 15 Societies	.....	.....	57	9	49	63	203	75	458

*Includes Women's Work.

MISSIONS IN CUBA

(WITH MISSION BOARDS)

NATIVE CONSTITUENCY		EDUCATIONAL								MEDICAL			
Communicants	Adherents not yet Communicants	Sunday Schools	Sunday School Scholars	Day Schools	Pupils in same	Higher Institutions	Students in same	Industrial Schools	Students in same	Foreign Men Physicians	Foreign Women Physicians	Hospitals or Dispensaries	Patients during Year Reported
2,218	.....	42	1,631	2	120	2	130	.....	.....	.....	.....	.....	.....
161	962	11	533	4	174	.....	.....	.....	.....	.....	1	.....	.....
1,400	3,000	26	1,500	4	400	.....	.....	.....	.....	.....	.....	.....	.....
3,203	.....	48	2,202	1	134	1	117	.....	.....	.....	.....	.....	.....
701	.....	19	945	12	478	.....	.....	.....	.....	1	.....	.....	.....
406	950	10	538	4	193	.....	.....	.....	.....	.....	.....	.....	.....
150	200	4	200	.....	.....	1	25	.....	.....	.....	.....	.....	.....
1,325	650	20	.....	.....	.....	.....	50	1	10	.....	.....	.....	.....
.....	.....	2	.....	.....	200	.....	.....	.....	.....	.....	.....	.....	.....
9,564	5,760	182	6,549	27	1,699	4	372	1	10	1	1	.....	.....

MISSIONS IN PORTO RICO

(WITH MISSION BOARDS)

NATIVE CONSTITUENCY		EDUCATIONAL								MEDICAL			
Communicants	Adherents not yet Communicants	Sunday Schools	Sunday School Scholars	Day Schools	Pupils in same	Higher Institutions	Students in same	Industrial Schools	Students in same	Foreign Men Physicians	Foreign Women Physicians	Hospitals or Dispensaries	Patients during Year Reported
1,923	.....	47	1,984	1	30	.....	.....	.....	.....	.....	.....	.....	.....
591	.....	7	638	1	159	.....	.....	.....	.....	.....	.....	.....	.....
5,500	5,000	85	5,007	13	1,000	.....	.....	.....	.....	.....	.....	2	2,000
2,528	.....	25	1,692	7	927	1	24	.....	.....	2	1	2	24,000
271	.....	4	195	4	175	.....	.....	1	40	.....	.....	.....	.....
400	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
470	.....	7	670	4	406	.....	.....	.....	.....	.....	.....	1	217
871	1,600	23	1,273	.....	.....	.....	.....	.....	.....	.....	.....	2	.....
136	.....	8	465	.....	.....	.....	.....	.....	.....	.....	.....	1	1,600
.....	.....	1	.....	.....	.....	.....	.....	1	.....	.....	2	.....	.....
241	600	8	550	1	69	1	3
324	176	5	284
.....	400	4	350	1	50
13,255	7,376	220	13,158	35	3,116	2	27	3	90	2	3	8	27,817

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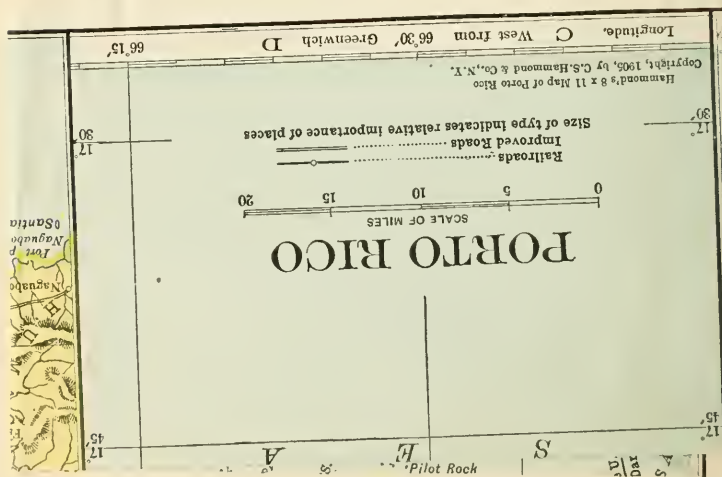
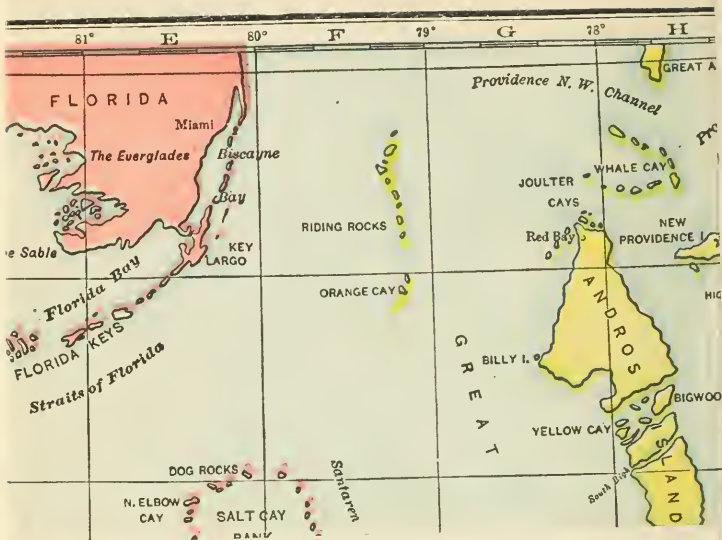
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